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Chronicle

Home News.—Recent events have been slowly shaping themselves in a way so as to forecast the form next year's Presidential contest is likely to take. Mr. Pinchot's out-

Political Maneuvers

burst at the Citizenship Conference on the subject of Federal enforcement of Prohibition, is generally accepted as making sure that prohibition will once again be an issue in politics next year. As that perplexed matter stands now, the Governors, led by Pinchot, are putting the burden of enforcement on the President, and the Administration, with Mr. Mellon as spokesman, is insisting on the duty of the States of co-operating with the Federal Government. Mr. Mellon also took steps to weaken Pinchot's hold on his party in Pennsylvania. It also begins to appear as likely that the Ku Klux Klan will force itself into the issues. Supposedly strong in Maine, Oregon, Indiana and Texas, these plotters against constitutional government, will use those States as the starting points of their usual appeal to ignorance and stupidity. A recent gathering of the Klan at Dallas, Texas, however, disclosed that it is much weaker than was claimed. The dentist Evans, "Imperial Wizard," made a savage attack on Jews, Negroes and Catholics, reviving against the latter the

thousand-times-exploded charge of owing temporal allegiance to another power than the United States. This stupidity was promptly and properly stamped by the Secretary of the N. C. W. C., Father Burke, C.S.P., as a "deliberate, malicious statement." It was also announced at Dallas that the Klan is against Underwood for Presidential candidate and gives its preference to McAdoo. Meanwhile a third element was injected into the contest for President by a call from a group of "Ford-for-President" clubs in Michigan to form a third party with the object of electing Henry Ford President. Mr. Ford on his part announced that he was for Coolidge, if the latter properly enforces Prohibition. The chief point of remark in the pronouncements of various personages on the question of enforcement has been their remarkable ignorance of what really is the method of constitutional government in this country.

France.—A semi-official conference was held at Marseilles to study the problem of the decreasing birth-rate, and to find out the most practical remedies for the evil.

The Marseilles Social Congress

According to Jean Guiraud, the editor of *La Croix* of Paris, two propositions were set forth, which deserve the attention of French Catholics as well as of all Frenchman interested in the future welfare of their country. The first came from the legislative committee after the reading of the report handed in by M. Boverat, the general secretary of the *Alliance Nationale*. This first plan draws up a stern arraignment of the divorce evil and calls for the abrogation of the divorce law. Until that law is abrogated, it asks that divorce be allowed only in the most exceptional cases. Divorce then must be suppressed and forbidden by law, and until the law forbidding it be passed, it must be considerably reduced in practise. The plan, says M. Guiraud, is set forth in unmistakable terms and must work for the welfare both of the family and the country.

The second proposition was brought forward by the committee on education after a report on the subject by the eloquent deputy from La Seine, M. Duval-Arnould. It was afterward presented to the entire body of the Conference and met with the hearty approval of the Catholic section, presided over by Bishop Chaptal and met with the approval of the entire body. It reads as follows:

That the moral formation begins in childhood and must be

continued in the school in collaboration with the family; that nothing in the teaching of the public, non-sectarian school must diminish in the eyes of the child the value of religious instruction; that this religious instruction, on the contrary, finds its foundation and support in the lessons of natural and traditional morality, firmly based on the existence of God, of free will and the immortality of the soul.

These two demands of the congress, says M. Guiraud, call for the abrogation or at least the profound modification of two of those laws looked upon as "intangible" and sacrosanct because forsooth they are *laïques*, the creatures of a godless State that attempts to thrust out the Creator from both family and school. M. Guiraud has nothing to say as to the proposition asking for the suppression of divorce by legal enactment, and until the bill of suppression be passed, a mere tolerance of it in extraordinary cases. But the second proposition, he adds, is put forth with a certain amount of oratorical precaution. It does not ask for the reestablishment of religious instruction in the State schools, still less does it call for the restoration of the *école confessionnelle*, where the doctrines of a designated faith, especially the Catholic faith, are openly and freely taught. But the demand made by the congress is a reaction against a transformation, an evolution which has been going on for many years in the State primary schools. First they cut out of their program the teachings of the Catholic Church, then all morality based on religion, finally any system of ethics or philosophy admitting and teaching the existence of a God who rewards virtue and punishes vice. This has at last led to the rankest materialism and atheism.

The conference could not be called an official one, under the direction and auspices of the Government. But it may well be called semi-official. It had the sympathy and the patronage of the President of the Republic and of M. Poincaré, and was presided over by M. Isaac, once a member of the Briand Cabinet. Its practical resolutions, carried with such unanimity, came in the main from expert politicians, and are the echo of their experience. They are not the a priori conclusions of Catholics in general or of Catholic teachers explaining Catholic doctrine. But as M. Guiraud well says, they confirm Catholic teaching by the irrefutable argument of "social facts." The adversaries of the Church are constantly preaching aloud the complete separation of the Church and the modern State, and now the facts themselves refute them. For these facts show that the Church is necessary to society today, just as she was in the past. Her teaching and her influence are barred from the civil institutions, and the partial eclipse this teaching and influence have undergone, thanks to the tyrannical and unjust laws, proves a death-blow to society itself. Divorce shakes the very foundations of the family and leaves the cradle empty. The materialistic teachings given to the child in godless, irreligious schools, complete this work of destruction. These, concludes M. Guiraud, are not the conclusions of Catholics only, but of public men and of seasoned, practical politicians, basing their

conclusions on experience. The Congress of Marseilles did not accomplish all that Catholics might have desired. It vindicated, however, many of their principles and undoubtedly called attention to the remedies that can be applied for the healing of a great evil.

Germany.—A new feature has been introduced into the German situation by the open and active participation of the French in favor of the Separatists. The Rhineland

Republic has clearly become a thing odious to the masses of the German people, and according to the Associated

Press account from Coblenz, a number of small towns are held by the Separatists merely through French support. At Coblenz itself the public buildings seized by the Separatists under the protection of the curfew law are being held by the French soldiers against the Loyalists. The latter, according to the above account, were kept off the streets by the French military curfew, while the Separatists were allowed to seize the Government buildings. "French and Belgian troops," we are further told, "enlarged their policing activities in Republican-controlled towns and quickly suppressed disorders growing out of attempts of the Loyalists to throw out the Separatist groups." The French communiqué on the subject, while outspokenly favoring the Separatists, expresses its great dissatisfaction with their methods. The Separatist leaders, in fact, are making themselves even more odious than the movement they are supporting, although the communiqué holds the people would accept the movement were it not for the men who represent and sponsor it.

In his speech at Hagen, on October 25, Chancellor Stresemann claimed that the Separatist movement in the Rhineland was against the unanimous wishes of the German inhabitants, who would have put it down speedily but for the support of French and Belgian bayonets. He added that the tacit recognition of the Republicans by the Franco-Belgian occupation forces was the worst kind of breach of the solemn promises contained in the various inter-allied treaties. Naturally, he said, the Reich would take a hand to see that the German Palatinate would remain with Bavaria. Declaring that although Germany had reached the end of her economic strength, yet her rights must no longer be infringed, he added:

In this connection one of the big Allied Powers is at one with Germany on the question of the legality of the Ruhr occupation. The moral honor of all the Allies is involved. A decision as to whether the Rhineland and the Ruhr belong to Germany must soon be taken.

In the meantime Germany issued an appeal to the charitable institutions of the world, through its official representatives abroad, for help to relieve the food situation in the Ruhr and the Rhineland, with which the German Government is no longer able to cope. The populace in the occupied zone, according to an official of

France and the Separatists

the American Society of Friends who recently completed a tour of investigation, is not only underfed but utterly broken in spirit. This sufficiently accounts for the temporary success of various revolutionary movements, whether Communist or Separatist, which the people have not the energy to oppose. Unrest, food riots, plundering of stores whose provisions the people have not the means to buy, and spasmodic clashes between mobs and armed forces characterize the situation. At the same time designing plotters are utilizing their opportunity to promote still further the general chaos for the attainment of their own ends, to the serious detriment of the German people as a whole.

Ireland.—While full toleration is afforded the Protestant minorities in the Free State, religious persecution is the portion of Catholics residing in Ulster. To

*Protest of
Bishops*

such an extent has bigotry prevailed that a strong manifesto has been published by the Irish hierarchy condemning the anti-Catholic activities of the Northern Government. The statement of the Bishops declares that "it is doubtful whether in modern times a parallel can be found for the way in which the Catholic minority in the North of Ireland is being systematically wronged under the laws of the Northern Parliament." The manifesto goes on to enumerate the principal causes of complaint. 1. Proportional representation, designed to protect the minority, is abolished or being abolished and Catholics are never allowed a seat in the Parliament except at the waste of a huge surplus. 2. Catholic schools, unless they submit to an anti-Catholic control, are denied any support, while Catholic candidates for teachers are forced to attend Belfast training schools where they are in danger of perversion. 3. An oath of allegiance not only to the King but to the Northern Government is demanded of all who hold even local offices in the Northern area. Teachers are subjected to this galling necessity, which is demanded in no other part of the British Empire, and an attempt is being made to impose the oath on priests who are remunerated out of public sources for their services as chaplains in institutions or as teachers in secondary schools. 4. An utter disregard for the rights of Catholics has been most patently manifested in the action of the Northern Ministers against Tyrone and Fermanagh where a large majority voted in favor of inclusion in the Free State. The manifesto concludes with this vigorous statement:

This ever-increasing aggression on Catholics is a grave menace to the peace of the whole community, and by reason of what has already happened, after waiting very long in the hope of some approach to equal dealing, we consider the time has come for our people to organize openly on constitutional lines and resolve to lie down no longer under this degrading thralldom.

The release of the political prisoners continues to be the immediate point of conflict between the Government and

the Republicans. Addressing a large meeting in Dublin, President Cosgrave discredited the belief that the hunger strike initiated by so many of the political prisoners was

*Release of
Prisoners*

being carried on in earnest and attacked Austin Stack and Eamon De Valera, who have not joined in the strike, for leading "their followers into what they would not do themselves." It is now generally understood that the Government intends to free the prisoners except those thought to be dangerous to public peace. Certain numbers are being released weekly, and the Government is not demanding its original condition of release, that the prisoners should pledge themselves not to take up arms against the Free State. The names of those who are being freed unconditionally are being published in the press, but it is significant that many of the most conspicuous fighters among the Republicans who have been released are not named in these lists and it is conjectured that they have given some guarantee of not resuming warfare. These latter seem to be acting in conformity with the present policy of the entire Republican organization, which has stated that it will not resort to armed force. The platform of Ard Fheis calls for concentration on constitutional methods of obtaining complete independence, continuing at the same time to obstruct the working of the Free State Government.

Reparations Question.—With the dispatch of Lord Curzon's note to the United States Government on October 12, making inquiry into the willingness of America to co-operate in an international conference, the reparation problem entered upon a new and perhaps more hopeful phase.

*Lord
Curzon's Note*

The proposal made by Lord Curzon may be traced back to the speech delivered by Secretary Hughes at New Haven last December; its immediate suggestion is due to a recent statement by President Coolidge. General Smuts in London and Lloyd George in his American utterances have advocated the necessity of such a Conference as the only means for the re-establishment of economic stability in Europe, and Premier Baldwin in his address to the Unionist Party Convention at Plymouth made a strong appeal to France to co-operate in the British proposals. Lord Curzon's note of October 12 to Washington was of a tentative character. In the preamble, after commenting on the critical position that has arisen in Europe, owing to the failure to arrive at any solution to the reparation problem, Lord Curzon lamented the fact that there is not sufficient unity of thought among European powers to render any common action feasible. He stated that the co-operation of the United States is an essential condition for any real advance towards a settlement, and asked whether America is willing to assist at an international conference, provided the European powers can be assembled for that purpose.

Mr. Hughes' reply of October 15, made public October 25, makes it clear that the United States still holds to the views expressed in his New Haven speech, and agrees

*Mr. Hughes'
Reply*

with the British Foreign Minister that unity of thought on the part of the powers concerned is essential to common action looking towards peace. He then accepts Lord Curzon's invitation to a conference, but emphasizes the following points: 1. There is no question of relieving Germany "of her responsibility for the war or of her just obligations." 2. The proposed conference is to be advisory only, and will not bind the respective Governments. 3. It must be understood that the questions of Germany's capacity to pay and of the Allied debts to us are two distinct questions and must be kept separate. However, the United States "has no desire to be oppressive or to refuse to make reasonable settlements as to time and terms of payment, in full consideration of the circumstances of the Allied debtors." Mr. Hughes further remarks that if the European nations show an inclination for sound, economic conditions, reduction of military outlay, and a disposition to work together for peace and justice, this would have its proper influence on American thought and purpose. This note of Mr. Hughes was accepted by all parties in the United States with satisfaction, as showing a proper understanding both of conditions in Europe and of this country's dignity and independence. The receipt of France's answer was also hailed with optimism. It was noted that France's insistence on the members of the committee being appointed by the Reparations Commission, was in full accord with Mr. Hughes' proposal and the terms of his answer to Lord Curzon.

Germany on her part welcomes the Conference plan, seeing in it an adoption of the Hughes program which she has consistently favored. Only recently she has asked the

*Germany's
Attitude*

Allied Reparations Commission to make an inquiry into her paying capacities. The speeches of Premier Baldwin and General Smuts were received with satisfaction in official quarters. "The Anglo-American exchange of views is an urgent admonition to France," wrote *Die Zeit*, "that it can no longer remain oblivious of common world interests, and that both Governments desire to restore conditions essential for European peace."

It is also clear that France, Belgium and Italy have accepted, on October 28, in principle but with conditions, the British invitation for a reparations conference. Ac-

*Reply of
the Allies*

According, however, to an Associated Press dispatch on the evening of October 26, confirmed on the following day, they will do so on the understanding that it shall take the form of a committee of experts acting under the authority of the Interallied Reparations Commission, thus choosing the second of Lord Curzon's proffered alternatives. At Paris it was openly said in official circles

that the French Government would be most happy if the United States would name an expert to participate in such a conference. Premier Poincaré, it was semi-officially announced at the same time, was the spokesman for the French Government in the information conveyed to Secretary Hughes to the effect that France would accept the international commission of experts to inquire into Germany's capacity to pay, but that the members must be named by the Reparations Commission, and be responsible to it alone.

In this, M. Poincaré still remains faithful to the attitude he has assumed from the day he retired from the presidency of the Reparations Commission. According to him, it is the Reparations Commission alone which is qualified under the terms of the Treaty of Versailles to inquire into Germany's capacity for payment. At the present moment he still holds to the schedule of payments adopted in London in 1921; this calls for a total of 132,000,000,000 gold marks. The French Government still adheres to the Treaty of Versailles, and this it does in order to offset any British offensive in favor of a revision of the reparation figures. The French maintain that if an international conference were held under conditions not sanctioned by the treaty, no one could tell where such a precedent might lead. For were the treaty to be revised, such a policy might be used by the former enemy Powers to escape the war settlements imposed upon them. It was also announced that Belgium and Italy had concurred with France in accepting Lord Curzon's invitation.

"Johnny is not the brightest boy in my class, but he is above the average," says many a teacher who laughs at the idea that intelligence can be measured. Obviously, she has applied a measurement and noted the result. But is the measure itself correct? Just what is meant by an "intelligence test," what is its value and what its limitations, will be discussed by the Rev. Austin G. Schmidt, S.J., Ph.D., in a series of papers beginning next week. Dr. Schmidt has contributed to *AMERICA* and other reviews, and is the author of "The Effect of Objective Presentation on the Learning and Retention of a Latin Vocabulary" (1923), a study in the psychology of education.

The author of the article on Russia in this week's issue is a Russian convert; she spent all the Revolution years in Russia, and witnessed and took part in all the events leading up to the Great Catholic Trial of March, 1923. Next week she will present another interesting paper on the relations of Catholics with the Government of Russia. Dr. Austin O'Malley, whose competence in the matter is well known, in next week's issue will apply to the great classics the principles enunciated in his brilliant paper this week, "Style and a Style."

Catholicism and the People of Russia

PRINCESS M. E. ALMEDINGEN

THE Russian *déclassés* continue to increase in their numbers almost with every day, and, yet, in spite of this classes do exist still. Their separate existences, unwelded into a common mass, can best be examined when one takes a glimpse of their respective attitudes towards the spiritual things. A real general religious awakening in Russia cannot be passed unnoticed. It has undoubtedly assumed thousands of different shapes. Catholicism, too, has its phase in this somewhat tumultuous process, though its phase is as yet but vaguely defined. What then may its aspects be and in which part of Russian life can they be seen at their clearest?

Catholicism has of late certainly entered into the town life of Russia; not only has it touched it, but held it for a stupendous moment in its grip of proved heroism and hailed martyrdom. It was Catholicism that, in the big centers of Russia, represented quiet amidst tumult, stability amidst chaos, the calm clean truth amidst boisterous sickening filthy lies.

But it has not penetrated everywhere even in towns; it has not as yet gone to meet the needs of the workers' class or the middle class, or the tradesmen's class. These worship either "the molten calf of Communism" or else clutch at the long-known, though long-neglected, national church, raising its stricken desecrated altars in the love of their loyal hearts. To all these Catholicism is as yet something to be afraid of. As a worker said once: "It is so great, it might crush us." Fairly speaking, the situation could not be other than it is. "How can they hear without a preacher?"

Yet workers and tradesmen and middle class people are not every thing, and, moreover, they do not hold in their hands the connecting link with the great humble masses of Russian peasantry. There is another set of people in Russia which was once called "intelligentsia." Socially speaking, they exist no more. But there were some, who, formerly in their midst, are now separated, realizing the fact that "man doth not live by bread alone," those men and women of Russia who could not morally adjust themselves to the ethical or rather non-ethical demands of the Soviet regime, people who live thinking, reasoning, believing, or, at least, striving to believe, working out their souls' salvation in a groping way.

Material environment, material hardships, mean little to these people. They may be all weak both physically and mentally. But their thirst for attaining certain things, does in its very intensity make up for the actual lack. In the olden days, in the now vanished surroundings these

people would sometimes quench this thirst at poisoned wells. Now there are some available remedies against this poison.

If these people be once approached spiritually in the right way, there might be numberless possibilities of their spiritual coming in touch with the Russian peasantry, because, though these queer "intellectuals" lead a town life, nevertheless, the village is their mother, for they love their country in its sanctuary, not in the courtyards of its Temple; and Russian sanctuary is to be found only outside her towns.

It is mainly amongst these people that one notices the "timid steps Rome-ward taken." It is amongst them that one marks wondering, questioning glances thrown towards Catholicism, it is on their lips that certain questions hang, which whether deep-meaning or not, are invariably sincere. They "want to know." If they know, they shall speak, and the peasantry will listen to their voices some day.

Sometime, in the future, the religious question will stand unfettered in Russia. Then two things will have to be considered by the earnest workers on the Russo-Catholic field.

The first of these is the question of different rites. At the present time there are two rites practised in Russia, Latin and Oriental. But the further co-existence of rites on a large scale is undesirable, as it might lessen the fruitfulness of missionary labors. If the Catholic message is to be brought at all into Russian villages, it must be brought vested in the familiar ritual, accompanied by the prayers in the old familiar tongue, the unquestionable prerogative of the East. Time will show how this problem is to be solved economically.

The next question is a far more complicated one. The future generations of Russians have yet to learn the lesson that by entering the Catholic Church, one does not necessarily forfeit one's national rights, nor does one stand released from one's national responsibilities. This lesson will be very hard to grasp, since up to now it was mostly through foreign channels that the Russian became acquainted with Catholic doctrines at all.

The practical solution of this dilemma, namely, the increase of Russian priests, is for the present time, as I shall point out elsewhere, almost beyond reach. Yet one cannot disregard the fact that "this bitter national question" has of late become far less stringent. It would, perhaps, be a very daring thing to say, but it has some truth in it, that temporarily this question is rather in abeyance amongst Russian Catholics. Common sufferings have

brought them together—Russians, Poles, Letts and Lithuanians alike; have, so to speak, welded them into one mass.

Of course, the future cannot be based on these abnormally strained conditions of today, and things will have to be readjusted. These six years just passed gave to the Catholics of Russia many a lesson of practical application of their faith. The future, perhaps, full of lesser hardships, will teach them the theory. But they came to learn the practise in their sorrows.

It would be premature to state that there exists in Russia such a thing as "a big Catholic movement," but certain outbursts of the volcano of Russia's spiritual throes make one believe and hope that this gigantic tumultuous thirst after righteousness and truth may some day be quenched at the well.

Methods of Psycho-therapy or Mind-healing

Fifth of a series of articles on the New Psychology

REV. E. BOYD BARRETT, S.J., M.A., PH.D.

IN order that a mind disease may be successfully treated, it is not sufficient that there should be a good method. The method must be well applied and the patient must himself cooperate. To cure a mind-disease is a difficult and delicate matter, and usually it takes a considerable time. And unless the neurologist be competent, the patient willing, and the method well conceived, there is not much chance of success.

The neurologist must be equipped for his work by being thoroughly conversant with normal and abnormal psychology. He must have a practical knowledge, wide and deep, of every phase of the mind's extraordinary complex processes. He must be a keen observer, swift to notice every change or turn in thought and feeling. He must be gifted with natural intuition and capable of doing whatever is humanly possible in the way of thought-reading, and in the interpretation of telepathic or semi-telepathic transference of thought. In fine, he must be "psychic," gifted by nature with a sympathetic insight into the character and mentality of others, and capable of awaking an "understanding" with others.

In character, he must be a man who awakens confidence and trust, and who has the power to influence others. He must know how to gain and hold this influence, at one time by a certain severity, at another by great charm of manner. He must be high-minded, virtuous, full of reverence for religion and morality, for in the course of treatment he will come into close touch with the soul of his patient, and will hear the secrets of that soul. He must be fully conscious of the dignity and responsibility of his position, for it will be in his power to do much good or evil, moral as well as psychical and physical.

The fact that the neurologist comes into such intimate relations with the mind and soul of his patient, makes it a matter of conscience for Catholics to be careful in their choice, when putting themselves under treatment. They must seek for a neurologist of unquestioned probity and virtue. This is all the more necessary in the case of young women, suffering from nervous disorders, for in the course of treatment the confidence they come to place in the neurologist is usually accompanied with a certain admixture of affection. What is called a "transference" takes place, and sometimes a strong emotion is, as it were, "displaced," being withdrawn from its former object, to be directed towards the neurologist. The existence of such "transferences" makes it doubly important for Catholics to take care to find out a neurologist who is sure to play his role in a perfectly worthy way.

I have said that it is necessary, for successful treatment, that the patient should cooperate and more than once I have referred to the "resistance" that one comes up against in trying to help patients. A patient will, of course, say that he is most anxious to be cured, and he will at least at first show docility in the fulfilment of prescriptions given him. But very soon signs of "resistance" appear. He will cling to his own short-sighted interpretation of his symptoms. He will evade answering questions. He will allow himself to think that he is being misunderstood. He will only in a half-hearted way carry out the work of "auto-suggestion."

Now, as I have said, much of this "resistance" is unconscious. It is the patient's unconscious or sub-conscious self that is clinging to the symptoms and fighting against the neurologist. But, at the same time, it is partly due to a lack of loyal confidence and cooperation on the part of the patient's conscious self. Hence, it is all important, before beginning treatment, to insist on cooperation, and to tell the patient plainly that treatment will be broken off at once unless he does his part. Also, to insure cooperation, it is usually advisable, at least in serious cases, to get the patient to some extent under hypnotic or hypnoidal influence. When this influence is secured, one can count on more loyal cooperation.

I shall now sketch in a general way the new methods of Psycho-therapy. The four essential elements of a good method are:

1. Mental Exploration.
2. Suggestion and Persuasion.
3. Psychical re-education.
4. Physical re-building.

I shall briefly consider these four essential elements in turn.

First, as regards *Mental Exploration*. This is, *par excellence*, the work of Psycho-Analysis proper. It implies the winning of an intimate knowledge of the patient's past history, character, and mental states. It implies, too, the discovery, as far as they can be discovered through the technical procedures of "association-word tests,"

"dreams," and "hypnotic questioning," whatever secrets lie hid in the sub-conscious, in the form of "complexes" or unconscious wishes and strivings. It is in the course of mental exploration, too, that the phenomenon known as "ab-reaction" takes place, if it can be brought about by skilful management. There is no doubt that this phase of Psycho-therapy, the exploring of the patient's mind, is all-important and must never be omitted. Indeed, there is hardly a detail about a patient's history, character, or mental states that is not worth knowing. Trifling incidents in his life are worth noticing and remembering. The more complete the knowledge gained of the patient, both as regards his virtues and his vices, the better hope there is of understanding the source of his malady. But the process of exploring thus fully the patient's mind takes a very considerable time and is not without its difficulties.

As regards the second essential element of Psycho-therapy, namely, *Suggestion and Persuasion*, it must be pointed out, first of all, that this element is also both inevitable and indispensable. Despite all pretense to the contrary, suggestion is employed, and has to be employed, by all neurologists. It enters into every phase of their work. Its skilful employment is the test of their ability and competence. By it, confidence is aroused in the patient, and by it the sympathetic nervous system is won over to cooperate in the cure. It is the influence of mind on mind that counts in the end. And by it chiefly, a disordered mind is coaxed and won over to function in an orderly manner.

The third essential element of Psycho-therapy is *Psychical re-education*. This implies the building up again, through systems of mental exercises, of the faculties of the mind. Nerve disease entails a disablement of will, of perception, of concentration, and of judgment. These faculties must be won back to a healthy functioning. This can be done only by exercising them healthfully. Hence we have such systems as those of Dr. Vittoz of Lausanne and Père Eymieu, S.J., which give special exercises in perception, concentration and volition. It may be said that what Freud has done to advertise the importance of mental exploration, and what Coué has done to popularize auto-suggestion, Vittoz is doing to emphasize the need of psychical re-education. The part of will-exercises in this matter is of exceptional importance, especially when such exercises are inspired by religious motives. Religion itself, when faithfully and devoutly practised, affords, needless to say, the best and surest means of psychical re-education, for in religion, in meditation, prayer and mortification, all the mental faculties are exercised in a calm, joyous, peaceful spirit.

The last essential element of psycho-therapy, is *Physical Re-building*, and it stands as the counter-part of Psychical Re-education. Body and mind, as we have seen, inter-act and exchange influences to such an extent that the well-being of the mind is dependent on that of the body, and vice versa. Hence, even in the treatment of the psycho-

neuroses, attention must be paid to somatic symptoms, and bodily well-being must be securely established, as far as possible. Rest and change often do good. Sometimes hydro-therapy, and sometimes electro-therapy should be resorted to. The D'Arsonval high-frequency electrical treatment is often efficacious, especially in Neurasthenia. The Weir-Mitchell rest-cure is very helpful in Physical Rebuilding.

It is this fourth element of Psycho-therapy, which embraces external and medicinal means of cure, that appeals most to the older and more materialistic school of neurologists. Many of the latter are still bitterly hostile to the purely psychical methods. Every means must be utilized to the full, and every good method given its due place, in psycho-therapy. As Dr. Crichton Miller wisely remarks:

It must not be imagined that analytic treatment is to be regarded as entirely superseding other methods. It must necessarily be a factor of most cases, but the experience of the war has taught us that it may suitably be combined with suggestion and other agents.

It will be seen that all the modern methods of psycho-therapy stand well together. In no real sense are they antagonistic, one to the other. All can be utilized, to a greater or less extent, in each particular case. Sometimes one, sometimes another will be omitted as unnecessary or perhaps for special reasons injurious. Hypnotism will not always be employed, nor will the exercises of Dr. Vittoz. Two of the elements will always be necessary, namely mental exploration and suggestion. But even these methods will be varied, so as to suit the condition of the patient.

In my next article I shall discuss the value and efficacy of the methods herein described.

"They Tell Me"

DAVID H. PIERCE

THIS is the period in American history which future students of philology will denominate as the age when the expression "they tell me" was in vogue. If you sit in the lobby of a hotel, in the smoking-room of a Pullman, or in a theater, some one is ready to offer gratuitous knowledge, prefaced by the introduction, "I don't know much about it myself, but they tell me."

What are we being told? Terrible things. "They tell me" that a certain brand of cigarettes is manufactured by Catholics and I should not purchase them. In West Virginia I was told that labor unrest in that hapless State was engineered by the Catholic Bishop of Wheeling, who was leagued with Lenine and Trotzky to overthrow the United States Government.

A salesman in Kentucky reported to his manager recently: "Do you know that in certain towns I cannot sell Blank Soup?"

"Why?" inquired the chief. "What's wrong with the soup?"

"Nothing," he replied. "But have you noticed the decorative emblem on the can?"

"No, does it affect the soup?" inquired the manager anxiously.

"The customers believe," explained the salesman, "that the design is a mystic Catholic symbol, and I cannot dispose of the brand in many small towns."

The gullibility of the element to which the Klan makes an appeal is nigh unbelievable. In Ohio I was told that a high naval officer, a Catholic, delivered an anti-American tirade via radio, and that his speech was hotly answered by an Akron physician, who promptly tuned in and offered a rebuttal. A Catholic teacher, in this State, name of said teacher unknown, washes her hands daily after reading a Protestant Bible to her children.

Yes, it is terrible. I have been blind. I must begin to realize at once that my Catholic neighbors, (I am not a Catholic myself), ordinary hard-working folks, who have sympathized with me in my sorrows and rejoiced in my moments of happiness, are designing villains. I have failed to realize that even their breathing is studied, regulated by the Holy Office in a manner best designed to conquer the world.

Teachers are being dismissed after years of service. An efficient French instructor in a West Virginia high school was discharged recently because of her Faith. A former student writes me of her successor: "I have heard that they have a French teacher that doesn't even know as much as some of the boys and girls do."

But what do efficiency, length of service, or real worth matter, just so one hundred per cent Americanism be kept unsullied?

Last summer I was the guest of an acquaintance in a New York State village. A little orphan girl of the town had been adopted by a local family. "She has a good home now," said my host. "Her parents were drunkards. But isn't it too bad that her foster-parents are Catholics?"

"Indeed," chimed the hostess. "Better dead than to be raised a Catholic."

Thus it goes, *ad nauseam*. Where the Klan is strong, Catholic teachers are being dismissed. The public schools, falsely termed "Protestant schools," are ready to sacrifice efficiency and high standards in the belief that something is to be gained by dismissing a few Catholic teachers because Catholic children do not patronize the schools. Let us be consistent and carry this contention to its logical conclusion. We should begin by dismissing professors from European institutions now holding chairs in American universities, because students of their nationality do not predominate in their classes. We can get our French from Professor Smith of Tulsa, and our German from Doctor Jones of Sodus Point, New York. Never mind if our accent is incomprehensible outside of villages under five thousand north of the Gulf of Mexico. Let us have 100 per cent Americanism, in education, cigarettes, and soup. "They tell me" is evidently counted on to do the job.

Measuring the Diameter of the Stars

REV. A. L. CORTIE, S.J., D. Sc., F.R.A.S.

Director of Stonyhurst College Observatory

AT the last anniversary meeting of the Royal Astronomical Society, held February 9, 1923, the Gold Medal, the highest honor in its power to bestow, was awarded to Professor Albert Abraham Michelson, for his applications of the interferometer to astronomical measurements. His great achievement consisted in the measurement of the angular diameter of a star, one of the most remarkable feats of practical astronomy. The star selected was Betelgeuse, the brilliant red star in the arm-pit of the giant Orion. Theoretical researches had taught astronomers that this star, though at a distance of about 180 light years from us (that is, that light traveling at the rate of 186,000 miles a second takes 180 years on its journey from the star to our eyes), was a gaseous body, of very low density, with an enormous volume, and a consequent great diameter. In fact Professor Eddington of the Cambridge University had announced a diameter of Betelgeuse .051 seconds of arc, which is exceedingly near the diameter .046 as measured by Michelson. To show such a star disc would require a lens or mirror of 20 feet aperture. The construction of a telescope of this aperture is at present impossible.

To give some explanation of the method of interference of waves of light, let us begin with the analogous case of an interference pattern in water-waves. Two stones which produce displacements of equal amplitude are dropped simultaneously on the surface of still water. Two trains of waves will spread out in all directions from these two centers of disturbance, which are capable of overlapping and of interacting the one upon the other. Consequently, at any particular instant of time, at some of the particles of water, two crests or two troughs will reinforce one another. But between these particles of water where there are conjoined crests and troughs, there will be particles where the effect of the overlapping of the two trains of waves will be to quench one another, and at these places there will be still water.

Next consider light waves in the luminiferous ether falling on the object glass of a telescope, the disturbance having originated in some distant star. These waves will tend to spread in all directions, and will have differences in length of path. Consequently, some of these wavelets of light will have such a difference of length of path that they will reinforce one another, and others such a difference that they will quench one another, and produce darkness. Now this is precisely where the advantage of a big aperture comes in, by providing a wider difference in length of path of the wavelets, so that those from one part of the object-glass may be retarded relatively to others from another part, and so cause interference and darkness. A small object-glass is incapable of doing this, because it

cannot provide a sufficient difference in length of path between the wavelets to make them interfere. Hence, a big object-glass will show the darkness between the two components of a close double star, which a small object-glass will fail to separate. This property of an object-glass is called its resolving power, and evidently depends on its aperture.

The greatest differences in length of path of the trains of light-waves are to be found in those which come from the regions furthest from the central portion of an object-glass. From these regions the wavelets are the first to interfere, and are the most efficient in causing darkness. We really do not absolutely need the central portion, except by cutting it away much light is sacrificed. For interference therefore a glorified range-finder consisting of two lens or mirrors would be most effective. Fresnel's apparatus, with which he produced interference of light, and hence proved that light was propagated by wave motion consisted of two such separated mirrors. And Fizeau, in 1868, was the first to recognize the possibility of the application of interference methods to the measurement of extremely small angles in astronomical research.

Without entering into the mathematical theory of the subject, it will be sufficient to state, that all that is required to be known for the determination of a very small angle by means of the interference of light, is the quotient of the effective wave-length of the source, or in other words its predominant color, and of the distance between the two apertures. This quotient must by theory be multiplied by half, if the two apertures are rectangular, or by 1.22 in the case where the two apertures are circular. The smaller the angle to be measured, the greater must be the distance apart of the two apertures admitting the two beams of light. Obviously the practical plan is to cover the object-glass of a big refractor, or the mouth of the tube of a giant reflector, with a cap containing two apertures whose distance apart is capable of variation, and to observe the minute interference pattern so produced with a sufficiently high magnifying power. In 1873 M. Stephan, the director of the Marseilles Observatory, tried the experiment with a 31 inch refracting telescope. The least diameter of a star measurable with his apparatus, was that which subtended an angle of 0.16 seconds of arc. He could not get interference fringes. But he came to the conclusion that the diameters of the stars subtended smaller angles than the one mentioned, and further that their values would be very much smaller. Subsequently, the method was successfully employed both by Professor Michelson at the Lick Observatory, and by Mr. Hamy at the Paris Observatory, to measure the angular diameters of Jupiter's four brighter satellites, with concordant results. Then for a period of twenty years nothing more was done in this direction. The theoretical investigations of Eddington, Russell and Wilsing, on the diameter of the stars, furnished the necessary incentives for the resumption of the experiments.

In the year 1919 Michelson made observations first with the great Yerkes refractor, and subsequently with the sixty inch and one hundred inch reflectors at Mount Wilson on the star Capella. This star was by theory a double, but no ordinary telescope would show it as such. By using two narrow apertures in the beam from the 100 inch mirror, which could be suitably separated, the star was successfully resolved into two components, with a separation of .04 seconds of arc. The experiment consists in separating the two apertures by a mechanical movement, until the crests of one series of wavelets from one star, coincide with troughs of the other series from the companion star, and so the two just vanish. In the problem now set of measuring the diameter of a single star the two sets of waves would proceed from its two semi-discs.

With the cooperation of Mr. J. A. Anderson, and of Mr. F. G. Pease, Professor Michelson next fitted, with great mechanical skill, a girder twenty feet in length to the mouth of the giant one hundred inch reflector, which could also be easily rotated about it. On this girder were two immovable plane mirrors, six inches each in diameter. Michelson was in fact employing a twenty foot mirror, the function of the one hundred inch telescope being to bring the two beams together to produce their fringes.

The night of December 13, 1920, happened to be very fine at Mount Wilson, and on that night Mr. Pease with Mr. Anderson successfully observed the interference fringes in the star Betelgeuse, and caused them to disappear when the separation of the adjustable mirrors was ten feet. This was indeed a great achievement, which required immense skill, joined with great patience, on the part of the observers. For we learn that after a setting of the immovable mirrors, about half an hour is required before the interference pattern or fringes can be picked up. The girder carrying the adjustable mirrors was next rotated about the mouth of the large telescope. Had the observers been dealing with the components of a double star, which had just been separated, the fringes would have disappeared in one position only, namely when the girder lay in the line joining their center. But since, in the case of Betelgeuse, the fringes disappeared in all positions of the girder, it was evident that the objects giving the fringes were the two halves of a single star.

In this instance the effective color of the light giving the fringes had a wave length, from crest to crest, of .00055 millimetres, and ten feet is equivalent to 3032 millimetres. The quotient of these two numbers must be multiplied by 1.22 since circular mirrors were employed to effect the quenching of the light. The answer to this simple sum gives the diameter of the star expressed in units of circular measure, or in radians. But one radian is equal to 206265 seconds of arc. Multiply by this number, and the final result for the angle subtended by the diameter of Betelgeuse, as seen from the earth, is .046 seconds of arc, about the same size as a half-penny, or one inch, fifty miles away. If we wish further to express the diameter in

miles, we must divide .046 by .018, the parallax of Betelgeuse, or the angle in seconds of arc which the distance sun to earth, 92,800,000 miles, subtends, as seen from the distant giant star. The quotient is 2.55 times the distance sun to earth, or about 237,000,000 miles. The diameter of our sun is 866,000 miles. Consequently 274 suns could be placed in a line along the diameter of Betelgeuse. Since, again, volumes vary as the cubes of the radii, about 21,000,000 of our suns could be packed inside him. Its limits extend almost to the orbit of the planet Mars. Diameters of Antares, Aldebaran, Arcturus, and Beta Pegasi have since been measured.

Dr. George E. Hale has devised a fifty foot interferometer, which must by now be completing construction. With this instrument it is hoped that it will be possible to measure the diameter of forty or fifty stars. There being no need for a large mirror, a comparatively modest telescope will be embodied in the girder arrangement and the adjustable mirrors which are of the essence of an interferometer for astronomical purposes.

The diameter of the stars measured up to the present are those of giant stars, such as are demanded by modern theories of the process of stellar evolution. These stars must exist in a very diffused state, with densities approaching that of atmospheric air.

Sky-Lines Old and New

CLARENCE F. BURKHARDT

THE present excels in the erection of mercantile structures. A view of the imposing array of buildings, in the city of New York for instance, from the Hudson river is a beautiful sight, and affords the beholder a thrill. A close scrutiny of this skyline however, is also capable of giving one a feeling of disappointment, paradoxical as it may sound. Here are buildings representing the outlay of vast sums of money, but all devoted to one purpose, commerce.

One looks in vain for the spires and domes, the campaniles and turrets through which cities and towns were individualized a few centuries ago; days less materialistic than ours. To be sure, a few can be found, but instead of dominating their surroundings, they are completely dwarfed by office and loft buildings. Here stands a mammoth structure erected for a firm manufacturing a household necessity; there is the headquarters of a gigantic organization engaged in the operation of chain stores; in the other direction we see the main office of a vast life insurance enterprise. And so, one could go on enumerating the different businesses catering to our various physical requirements.

"But," one is forced to ask, "has the material side of our existence overshadowed the spiritual?" It has if the above picture can be taken as a fair example of present day life.

It was not always this way however. Perhaps the

reason for these excessive materialistic leanings in this country is found in the fact that our resources are so great that for the time being they turn our heads. In this respect this country may be said to exhibit the same tendencies and characteristics as the newly settled mining camp. "In plain truth, it is not want, but rather abundance that creates avarice." Whether this be the reason or not for our feverish commercialism, the reaction it occasions in many minds causes them to revert back to a period when things were not as they are now; when the almighty dollar was not the deciding factor of our every act.

Back several centuries to the Middle Ages travels the fatigued spirit. Then, there was another God besides the god of riches, another worship besides the worship of pleasure, other business besides the mad pursuit of selfish ambitions. In those believing days, man's physical needs were identically the same as today. There was then in the human makeup the same taste for rational pleasures as is found today. Ambition, selfish and otherwise, was instinctive then just as much as now. Still, in those times, the various human interests seemed to be kept in more even balance than they are now.

Those were the happy days that ushered into the world such architectural gems that the present age with all its engineering skill cannot reproduce, and as a consequence, those cathedrals are forced to remain a source of never-ending astonishment to us moderns. The sixteenth-century upheaval destroyed many of these symphonies of stone, but there are enough of them left to make us pause and ask ourselves whether our proud boasts of twentieth century achievement are not a little too bombastic. Said Chateaubriand:

The Catholic religion has covered the world with its monuments. Protestantism has now lasted three centuries, it is powerful in England, in Germany, in America. What has it raised? It will show you the ruins it has made, amidst which it has established some factory.

Kenelm Digby says:

There is sanctity and faith and the deep thoughts of a revering spirit in the mysterious piles of York and Canterbury, but there is something of the beauty of paradise at those eastern steps of St. John Lateran, when the morning sun gilds the blue distant hills of Tusculum. To form an adequate idea of that perfect loveliness which is derived from the union of noble edifices with the delightful aspect of nature, one must see the dome and the church of the Vatican rising in the midst of gardens with mountains beyond. No one can describe these wondrous sanctuaries which have survived the desolation of wars, the fall of empires, the rage of heresies, the confusion of earthquakes and plagues. These piles on which art and wisdom seem to have lavished all their stores.

Without reference to the ordinary impression of devotion, to enter one of these churches at Rome or Florence or Pisa or Ravenna is like hearing for the first time, some grand poetry. One feels a sudden cold chill run through one's veins, and the tears break forth in abundance.

Tears that although a sign of deep feeling, are nevertheless quite pleasurable, unless it is that this pleasure is alloyed with a touch of sadness with the thought that the

ages that produced such heavenly temples are no longer, and that at least for the present, as far as architecture is concerned, paganism has seemingly triumphed over Christianity in the mighty contest for supremacy in the world's civilization.

Frequently the question arises: "How were these grand expressions of faith, which defy the known resources of any nation now existing, built?" Chateaubriand replies: "To the Catholic church, we are indebted for that Gothic architecture which rivals in all its details, and eclipses in its magnificence, the monuments of Greece." Present-day materialists are so well aware of the inability of the spirit of today even faintly to imitate such architectural wonders, that they try to use it as an argument to prove our intellectual superiority over those days when people went to such lengths to give form and substance to what these cynics are pleased to call superstition.

The piety of high and low, rich and poor, gave birth to these churches. Noblemen lavished money, owners of quarries donated the stone, and the workers employed gave much of their labor gratis. In many cases, the noblest artists contributed their skill and labor, and sought no other recompense than the remembrance of having done so. The ceremonies of cornerstone laying were attended by kings and courts. Catholicism in those days was the dominant factor in all strata of human society.

Some of those churches are monuments of penance. Occasionally, those endowed with authority abused their power, and later on, being stricken in conscience, besides making what direct restitution lay within their ability, they felt that nothing could better exemplify their penitence nor be more appropriate than the erection of temples dedicated to the worship of Him whose rule is always just and merciful.

Churches were not only beautiful and of majestic lines, but they were very numerous, and were found everywhere. Their great number in those days constitutes another perplexity to the modern mind, to which religion is an ill-fitting and uncomfortable garment to be worn once a week.

Some present-day critics of those days claim that undue importance was given to material fabrics; that beautiful as those structures were, the Christians of those days needed the light of modern philosophy to entertain spiritual notions of what is pleasing to the majesty of God. This impression, if really sincere, is a fallacy. The worshippers those days did not lose sight of the fact that worldly and terrestrial pomp without true adorers is neither necessary or sufficient to honor him worthily. Nor were they unmindful of the words of Isaiah, "What house worthy of me can ye build to me?" But they were also sufficiently acquainted with the fact that as long as the soul is imprisoned in a material body, the physical world had to be used to express spiritual truth. One of Charlemagne's ordinances reads:

Although it is good that there should be public edifices for the Church, nevertheless the ornament and elevation of good morals

must be preferred to all other kinds of building: because as far as we can discern, the construction of basilicas belongs to a certain custom of the Old Law, but the emendation of good manners appertains properly to the New Testament, and to the Christian discipline.

St. Chrysostom observes that "no church is raised to the glory of God, in the building of which the interests of the poor are compromised." Kenelm Digby remarks: "When God threatens to punish a people, He declares He will take away those who are wise in building (Is. iii, 3). This judgment did not overtake Europe in the Middle Ages." He then reminds us that Gothic architecture suffered more from the degeneration of modern taste than from the political and religious revolutions, and leaves us to draw our own conclusions.

When the modern world tires of worshiping the Golden Calf, and at paganism's other unsatisfying altars, it will turn again to that institution which not only gives mankind the correct philosophy of life, but illustrates it in a concrete manner intelligible to all.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Vote for the Most Deserving

To the Editor of AMERICA:

While we are diligently ridiculing the misguided efforts of Ku Klux Klanners these pre-election days, it is well to bear in mind the fact that bigotry is not absolutely confined to the hooded brethren. For some time the dreaded viper of hatred has found a nest in circles supposedly Catholic, and at times—particularly before elections—it rears its head in the form of religious antagonism, actuated by the most venal motives.

In the Lowell *Courier-Citizen* of October 20 appeared an editorial, touching on the above point. The editor of this paper, a Protestant and, I think, a Mason, says:

Those who for years have insisted on making their politics a matter exclusively of race and religion are the ones, we believe, who have really summoned into being this outrageous bogey of the Ku Klux Klan; and, so far as what the Klan attempts to do is precisely what its opponents have long been doing themselves, it is apparent that the latter are estopped to make very bitter complaints—unless, of course, they stand ready to admit the wrongness of their own doctrine. It is un-American beyond doubt to do things as the Klan does them. Every decent American disapproves and deplores. But it is not one whit more un-American for the Klan to import questions of religion and race into politics than it is for other people to do it, and we may as well get that straight to begin with. There is no difficulty in doing it, either. Any child old enough to talk can see that if it is wrong for the K. K. K. to make race and religion an issue, it is just as wrong for everybody else. And any one old enough to vote will require no telling as to whether this evil is confined to any one creed, to any one race, or to any one section—or whether the Ku Klux began it.

The editor has touched upon a situation which exists today in certain Catholic communities, for there is no disguising the fact that he is referring to venal politicians and others of Catholic faith, who are practising, insidiously, the very things which the Ku Klux Klan espouses. One finds smug, more or less well-fed politicians, circulating propaganda, especially in election times, exhorting Catholic voters to mark the ballot for those who are "of our own kind." Without question, these exhorters are bigots, and bigots of the worst kind. They are, consciously or unconsciously, sowing the seed of discontent, and arousing the

fires of suspicion in the minds of Protestants, educated and uneducated. Especially is this true in communities wherein there is a large proportion of Irish Catholic voters.

Now this country owed its existence and prosperity to the fact that "all men are created free and equal." In the Constitution of these States is also a provision that men should have liberty to worship God according to their own consciences. Over-zealous Catholic politicians should never let these facts get beyond them. According to the editor of the *Courier-Citizen*, they have. What is to be done? Are we going to condone the narrow-minded efforts of so-called citizens, who have the name of Catholics?

Are decent, self-respecting, charitable Catholics to lend themselves to these pharisees and bigots and their political schemes? Are these Ku Klux Catholics to dominate the vote? I hope not.

Catholic voters must realize that there are self-respecting Protestants running for office who are entitled to our suffrage. Let the most deserving receive our vote. Live, and let live, is still a slogan, worthy of our consideration. And it should be seriously regarded at election time.

Lowell, Mass.

GEORGE F. O'DWYER.

The Life of Edward Douglass White

To the Editor of AMERICA:

At the suggestion of Father Finn, whom I recently saw in Cincinnati, I write to ask if the editor of AMERICA will be kind enough to insert as a news item in one of the coming issues that the writer, who is preparing a "Life of Edward Douglass White," late Chief Justice of the United States, will greatly appreciate the loan of any correspondence of the late Chief Justice which they may have in their possession, the same to be copied for use in the publication and returned to the owner. Communications will reach me at 408 Fifth Street, N. W., Washington, D. C.

Washington.

LEWIS C. CASSIDY.

The Unemployment Problem

To the Editor of AMERICA:

There appeared in the issue of AMERICA for August 25 an article on "The Winter of Unemployment," by the Rev. Daniel M. O'Connell, S.J., wherein it was urged that it is incumbent on the community as a whole to provide against this evil, and that every employer should recognize his responsibility for the steady employment of his workers, and that every industry should be organized to assure such continuity of labor, where an individual employer is incapable of coping with the situation.

This sounds well, but those who are engaged in business frequently find that it is not so easy to carry out the beautiful altruistic theories of those who have no practical experience in the conduct of business, but are very adept in the arduous duty of theorizing and wielding a pen. Many things look very easy of accomplishment to those who are on the side lines, but have a different complexion to those who are in the midst of the fray.

To show that managers have not always the power to direct the business as they would wish, a very large corporation has for the past four and a half years lost money steadily each quarter, with the exception of one quarter about a year ago, and the amount lost runs up to about \$35,000,000. Conditions arise at times which men, no matter how able they may be in a business, cannot overcome, even with the best of will and efforts.

Let us take the suggestion that "every industry should combine or come to some agreement whereby the making of the product of that industry should be so regulated or curtailed as to give steady employment all year." That would be fine for the industry and would receive a hearty welcome, for it would enable the control of prices, which means to advance them. If that is intended then what shall be done when Uncle Sam steps in and summons the

various manufacturers in that industry who have made such an agreement to court for violation of the Sherman Anti-Trust Law?

It is noticeable that the suggestion that both the employer and employe contribute to a common insurance fund for the unemployed is not met with much favor by the employes. It is also noticeable that in almost every case where it is suggested that some responsibility be placed upon the employe to remedy an undesirable condition it is invariably frowned upon, but there is no opposition to the reaping of any benefits. This release from responsibility is demoralizing, for the relief from any burden inspires a desire for a further relief from other burdens and responsibilities. It sounds strange to read in the article:

Who is to be held accountable for idleness in industry? In most cases and through avaricious seasonal production, it is the manager. Let him be mulcted by a competent State Board and then we shall have fulfilled the recommendation of the Continuing Committee, of planning production in advance and with reference to the business cycle, laying out extensions of plant and equipment ahead of immediate requirements with the object of carrying them out in the period of depression; the accumulations of financial reserves in prosperity.

This sounds as if written by some college professors who never really realized how hard it was to produce a dollar by hard work and have been provided for by the generosity of others.

In the first place, it is folly to believe that any manager of a business voluntarily shuts down the plant, or that he does not do his utmost to shape the policy and work of the factory with a view of constant operation. It is the constant endeavor of the manager to avoid this seasonal production, to level the peaks of production. But if it is necessary to resort to "avaricious seasonal production" as is charged, is it not evident that either additional men are employed or that extra hours are worked by the regular employes during that period? If additional men are employed, they must come from the reservoir of the unemployed, thus affording relief at least for that period, and if extra time is made by the regular employes then they will be receiving more money, of which I will treat later on.

If there were no such features as fashions and styles; if there were no variations in the demand for goods it might be feasible to operate on a steady production basis, but there is no such thing as stability, even in nature. The crops are dependent upon rain, heat, cold and storms and as prosperity and business depend very materially upon the crops, does it not seem unreasonable or illogical, if not unthinking, to expect stability and regularity in business, which is at the mercy of all of these menacing conditions.

Again, when there is a slackening of demand for goods, which always causes unemployment, there is a consequent decline in prices. The tendency is to refuse to buy or to extend a plant on a declining market, except for immediate necessities and a manager would be rash and court disaster to enter obligations when there is almost a certainty of loss. Of course, a sociologist, sitting at his table, may rail that there should be no declines in prices or slackening of demand, but somehow it happens and will happen as long as the ancient and inexorable law of supply and demand operates, much as we would like to avoid it.

As an illustration, the maker of fruit jars would be considered crazy if he ran his plant to its maximum production all year, without any regard to the forecast of the crop of fruit.

Unemployment insurance, particularly if the whole burden be placed upon the employer, might prove a curse rather than a blessing, for the reason that if a workman was assured of steady employment indefinitely he would lose the incentive to thrift, for then he would not feel the necessity of saving his money for a rainy day, but would practically live from hand to mouth. Such a condition would bring on, as a concomitant, a spirit of indifference to being industrious, for with the human being there must be an impelling force to require him to exert himself to do his best,

whether that force be physical, or the dread of unemployment. That sounds cruel, but let us not deceive ourselves into believing that scarcely anyone works for the pleasure of working, for they do not realize that work is one of the greatest blessings that God has given us.

What is the remedy? When the occupation is seasonal it should be so understood and realized by the workman and he should conform his method of living to save money for the idle period. Of course, this suggestion will be combated that it may require a lowering of the standard of living. No doubt it would, for much of our troubles and discontent is due to the improvidence of the workmen and the injudicious expenditure of his money. It will be urged that such curtailment will bring on a lessening demand for goods and thus cause depression. It probably would curtail the extraordinary demand for goods at certain periods, but the requirements would be met with over the extended period during the year, thus doing away with much of the unsteadiness of employment.

To place unemployment insurance in the same category with accident insurance is unfair and illogical, for in the latter case, the workmen cannot work or earn anything when injured, but if one is thrown out of employment, there is the opportunity to apply himself to some other occupation and thus to be able to earn something.

Cincinnati.

WILLIAM RIECKELMAN.

The College Stadium

To the Editor of AMERICA:

E. Philip Mann's article, "The College Stadium," in AMERICA for September 22, and Dr. John A. Ryan's letter in the issue for October 6, regarding same, were read with great interest by the undersigned. Dr. Ryan's attitude towards intercollegiate athletics seems to be akin to that taken by Columbia and Fordham Universities some years ago when they both ceased to participate in intercollegiate football contests. It is interesting to note that both these institutions have resumed intercollegiate activities in this branch of athletics.

If these two leading universities have not seen fit to adhere to an "abolition" policy in even one branch of intercollegiate sport, how can one reasonably expect such a plan as outlined by Dr. Ryan's to be put into successful operation by similar institutions of lesser size and strength?

St. Paul.

JOSHUA WILSON BRADY.

To the Editor of AMERICA:

Although Dr. J. A. Ryan's opinions on social questions may be generally accepted by English-speaking Catholics, yet it seems that his ideas of college athletes do not meet with such approbation. In the AMERICA of October 6, he highly praises "the College Stadium" written in a previous number by E. Phillip Mann, and would abolish all intercollegiate contests and restrict the students to games within the college. No doubt such opinions are founded on the abuses rampant in college athletics; for gambling, commercializing, neglect of studies are only too easily tolerated as "necessary evils." But since prominent educators wish to better the educational standing of the students is it necessary or even wise to stop intercollegiate games altogether, or would it not be just as easy for them to stamp out the so-called "necessary evils"? When a man is sick, a doctor does not kill him, but makes every effort to save him before even giving him up. Intercollegiate competition is, indeed, a very sick man, but why kill him? Can we not all help to cure him?

If intercollegiate competition were abandoned, what would become of the physical development of the students? Would they have sufficient interest in athletic training to keep themselves in good health for study? No, the number of contests and the enthusiasm displayed would dwindle until contests on the campus would be few and far-between, and physical development would

be down to nothing. Intercollegiate contests are the leaders of the other games, encouraging, urging the players to greater efforts to perfect themselves. Without them, ambition for perfection, not only in athletics but even in studies and other work, may lie dormant in a promising character, and influence all the hopes of a lifetime. This is not a blind theory but an induction based on many cases of practical experiment, where intercollegiate games never were tolerated and never will be. Other educators have blindly struck this blow and stubbornly refused to change in spite of defeat. What, then, must we do with this disordered element? Shall we kill it at once and have, as a result, a pile of rotten bones to gaze upon? By all means, no! Again, let it be restored to its natural state of health; and let all of us help in the task!

It is claimed that the teams representing the college monopolize the playing fields to the exclusion of the others. If this be true, as it is in many cases, it is because sufficient provisions are not made for athletic work, and surely the fault cannot be laid to the students themselves and their intercollegiate games.

The strongest objection, however, is the fact that studies are neglected by the athletes so that the contests alone occupy their minds. Without dwelling on the advantages to mind and body, the moral strength to fight off defeat, and other advantages so often spoken of, let us remember that by degrees the colleges are setting standards for the class work of their athletes, and these standards must be lived up to more and more until a satisfactory report of the athletes can be given always and at all places. This is perhaps one remedy to apply to our sick man, that will raise him to a stage where we can work with more confidence and bring him to his normal condition. An enforced minimum standard will at first keep the athletes at their studies simply to obtain that mark. But if the student has not aspirations to rise higher, the fault must lie in the choice of his future and not in a neglect of study; for if he has not sufficient enthusiasm for the outlook of that future to prepare for it, intercollegiate athletics should not shoulder the blame.

Therefore, those who see the evils in intercollegiate games and who would do away with such competition, should first form a united effort to eradicate the existing evils in the colleges—especially in our Catholic colleges—and should not determine at once to put an end to all intercollegiate contests. Let them all be our "Doctors of Athletics" to remove the evils, rather than the "Gravediggers of Games" to take away such competitions from our Catholic schools.

Chicago.

A. B. A.

Appeal for Godfrey Raupert

To the Editor of AMERICA:

Permit me to call the attention of your readers to the painful plight of Godfrey Raupert, K.S.G., the writer on Spiritism. Mr. Raupert's illness, an obscure and apparently incurable affection of the spine, has become so serious that it was with difficulty that he was removed to St. John's Hospital, located in Bonn, Germany.

From that time up to the present, he has been practically bedridden and has undergone excruciating suffering with very slight alleviation in his condition. His own and his wife's exceedingly slender patrimony, unfortunately converted into marks, has been exhausted. The most meager necessities of life, to say nothing of medical care and attention, have become almost impossible.

It seems to me that an appeal especially to those who know him and realize the anguish he must suffer in being compelled to have his plight known, cannot fall upon deaf ears. Bishop Schrembs, of Cleveland has kindly consented to act as custodian for any and all contributions which may be forthcoming in answer to this appeal.

Detroit.

THEODORE F. MACMANUS.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, NOVEMBER 3, 1923

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The Intelligent Vote

THE intelligent vote is the safeguard of a democracy. It may be a party vote or an independent vote but it must be a vote on principle. For the independents and the party followers may easily be at one in acting on feeling when it comes to casting the ballot. The fact that a voter is too independent to follow a party is no proof that he is independent enough to follow principle. The real idea of parties is a principle idea. From the days of the Federalists and anti-Federalists American history visualizes the party as a group of voters convinced that one set of principles is better than another in the working out of the American ideal of democracy. As the history of parties is human history there have been abuses, losses of ideals, and every other shortcoming that is written into human history.

The outstanding truth remains that the intelligent vote is the remedy for party failures. Within the party the intelligent vote is a power. For it understands when it follows. It outlaws blind following. When leadership goes beyond the proper bounds it challenges leadership. Before breaking with party traditions it makes its voice heard, and not until its cry goes unheeded does it break with the party. Then it aligns itself with another party or acts independently. This is the intelligent vote in its simplest analysis and it is invaluable to a democracy.

Now the intelligent vote to make democracy a successful experiment in government must be more than theoretical. Its intelligence must be felt. In a democracy like ours there is likely to be the conviction that literacy is the same thing as intelligence. We have made so much of reading and writing that people get the idea that the greater the number of citizens able to read and write, the greater the intelligent vote. This is not true at all, as Bryce shows very well in treating of the intelligence of the old

Greek democracies. Reading and writing are good things but of themselves they will not develop an intelligent electorate. Yet without an intelligent electorate democracy is neither safe for the world nor safe for itself. It is for the Catholic citizen to remember this not only at election time but all the time.

Religion in the School

TO paraphrase the renowned pharmacist, day by day in every way does this American public of ours recognize the wisdom of the Catholic Church in refusing to divorce religion from education. In an address to the New Jersey Synod of the Presbyterian Church on October 15, the Rev. Hugh T. Kerr, after reviewing the work of a number of American schools and colleges, told his brethren that, in his opinion, "education without religion was a failure." And he proceeded to point out that we ask the impossible of our colleges when we compel them to omit religion and then demand a result preferable to "intellectual animals, recognizing no moral obligation except to some physiological complex." On the same day, similar conclusions were presented in New York by the well-known lawyer, Mr. Louis Marshall, when he urged his fellow-Jews to support their schools more liberally. "If we wish to eliminate criminality, and to bring up a generation of clean, law-abiding Americans," was the substance of his address, "we must begin by insisting that our children be taught religion."

In these conclusions Catholics find nothing that is startlingly novel. But it is gratifying to know that the principles which they have been defending unaided, are now finding acceptance with citizens who assuredly cannot be suspected of leanings toward "Romanism." It would be unfortunate were the Catholic position on education to remain forever misunderstood and misinterpreted. Catholics certainly do not maintain their own schools because they are and wish to be politically and socially a class apart. Only the blindest bigot can deny that Catholics have always done their full share for the common good, from the days when Charles Carroll pledged his honor and his great possessions in the cause of his country, down to 1918 when in response to their country's call Catholics fought side by side with their fellows. Their record is the most convincing refutation of the charge that our Catholic schools tend to perpetuate a class spirit. The plain and easily ascertainable facts show that they do not.

It is true, of course, that the motive which prompts Catholics to undertake the great burden of providing Catholic schools for their children, is a religious motive. But Catholics do not believe that in proportion as a child is taught to love Almighty God, he will love his country less. On the contrary, they are certain that the school which finds place for Almighty God will not only make their children better Catholics, but better citizens. Hence, too, they rejoice that their fellow-citizens are returning to

the genuine American concept of the need of religion in the school, and of religion as a bulwark of free and democratic institutions.

Faulty Child-Labor Legislation

NOT a few Catholic writers and social workers have been accused of lukewarmness in the various campaigns which have been fought for the enactment of a Supreme-Court proof law against child-labor. It would appear impossible, *a priori*, that a Catholic acquainted with the general teaching of the Church, and, especially, with the specific doctrine on child-labor taught by Leo XIII in the Encyclical "On the Condition of the Working Classes" could align himself with men who so heartlessly violate both the dignity of human nature and the helplessness of childhood. In fact, such conduct is quite impossible. It is not impossible, however, that a sharp opposition to a proposed method of prohibiting child-labor has been too hastily interpreted as an actual defense of this social disgrace.

Honest and upright men may, and usually do, disagree on ways and means of destroying evils which all alike abhor, and the campaign against child-labor offers no exception. As a rule, Catholic sociologists are individualists, in the derived sense, at least, that they do not favor the intervention of the civil power when private initiative and enterprise suffice. In this country, the majority of them probably are wedded to the principle that it is an unwise and inefficient policy to transfer the police powers of the respective States to the Federal Government, even though the refusal to transfer may mean the temporary protection of undesirable conditions. They admit, of course, that this American principle which is becoming "old fashioned" is not inflexible. With changing social conditions, its application must likewise change, but not so as to destroy the principle itself. Finally, insofar as this principle is applied to child-labor, they are well aware that the respective States are fully competent to prohibit, and to enforce the prohibition. The fact that some States may be remiss, does not constitute a valid reason why all the States should be deprived of their rights in this matter, since, as the Supreme Court has held, unwillingness or inability to exercise a right cannot be argued as a justification for transferring that right from the offending State, much less from all the States, to the Federal Government.

The fact that every Federal law against child-labor has been held invalid by the Supreme Court, does not mean that the law can offer no remedy. It merely means that the remedy has been sought at the wrong source. Were a moiety of the energy now invoked to devise a Federal statute, proof against the scrutiny of the Supreme Court, employed to secure legislation in the States where it is needed, and to enforce it in those States in which it already exists, we should make giant strides toward the elimination of an exceedingly serious social evil, which, if unchecked, will work untold harm.

Routed Armies

ONE of the tragedies of the modern world has been played out on the stage of personal religion. Wars, revolutions, famines, pestilences, earthquakes have all stricken one or more of the nations of the earth in the last decade. None of these disasters has been so really tragic as the overturning of religious conviction in the lives of the individuals of these nations. To one looking out from the towers of the Church of Christ the scene is one of desolation and confusion. Here and there a personal following is grouped about some leader, but group is clashing with group, and for the most part individuals wander about, blindly, like soldiers after a rout. In the soul of each is dismay or deadly indifference.

The real reason for the tragic disorder outside the Catholic Church is the same as for the disorder in any routed army. Authority has lost its hold on the minds and wills of all the unsettled Christians. Listening to a seductive propaganda for a false liberty of conscience, they have forgotten the voice of their commanding officers, and the gates of hell have prevailed against them. In less figurative language, the fact is that all non-Catholic religions have no longer a sound basis for religious conviction, the first requisite for a true personal service of God. An apt confirmation of this was furnished by Bishop Manning of New York at the consecration of another Episcopalian prelate, in a sermon which was a stirring and earnest appeal for belief in the Divinity of Christ and allied dogmas of Faith. Hesitating between the apparently rival claims of the authority of Church and of Scripture, the "spirit-guided consensus of the Catholic (sic) Church," and human reason naturally gifted for truth, the Bishop seeks to reconcile, and only succeeds in weakening them all. In the building up of religious conviction, each of these means to truth has its orderly and appointed place; displace any one of them, and the structure falls. It is certain that the religion of Christ is the truth, but our final assent to it is given to it as the *revealed* truth, not as a scientific truth or any other kind of truth. The whole problem of modern minds lies here. How can we be sure that the religion of Christ is revealed? The only solution is the one furnished by Christ Himself, an infallible Church witnessing to the Revelation delivered to it from the beginning.

The Price-Tag

TO ask the American Legion to take a definite stand against the Ku Klux Klan and the bonus bill would, perhaps, be requiring too much. However, no one doubts that the group condemned by the Legion at its recent convention is none other than the K. K. K., and it is encouraging to note that a sane and determined opposition has reduced the earlier outcry for an immediate bonus without reference to the cost, to a minor key.

With a membership of about 600,000 the Legion is entitled to speak for approximately twelve per cent of our American veterans. The remaining eighty-eight per cent

are voiceless on the bonus bill, except to the extent that they are represented by two smaller organizations in which membership is restricted to the wounded and the disabled. Both these organizations have condemned the bill, and their position was presented to the Legion by a delegate who stated that while the Government ought "to go the limit" to help the crippled soldier, it ought not to give one more penny to the able-bodied veteran. Unless we are greatly mistaken this is also the position of a majority of our people who have no political axe to grind, or would be, were they to realize that the "straight bon's" may seriously interfere with the Government's plans for rehabilitating the wounded veteran.

It is, or should be, perfectly plain that the amount of money which the Government can spend on this or on any project is strictly limited. If Senator Smoot is to be believed we are rapidly approaching that limit. No one seems to know precisely how much the bonus will cost, but the estimates range from a minimum of two and one-half billions to a maximum of five billions. It may be that some way of giving this huge sum without imposing new and heavy burdens upon the people can be devised, but it is not probable. In any case, we ought to know plainly before, and not after, the bill is passed, how much we are called upon to pay. Much of the ill-considered and excessively costly legislation which threatens us today would be at once rejected were every bill plainly marked with a price-tag. This may seem neither an exalted nor a scientific view of the case, but when we remember that what legislatures appropriate must be paid for by all of us, either in taxes or in the higher cost of living, it appears

to be a view very much in keeping with the dictates of common sense.

Masonic Policies

THOSE who are curious about Masonic policies can judge of their tenor and import from the following:

THE SUPREME COUNCIL FAVORS

1. A Federal department of education with a secretary in the President's Cabinet, and Federal aid for public school purposes, under the absolute control of the states.
2. A national university at Washington, supported by the Government.
3. The compulsory use of English as the language of instruction in the grammar grades.
4. Adequate provision for the education of the alien populations, not only in cultural and vocational subjects, but especially in the principles of American institutions and popular sovereignty.
5. The entire separation of church and state and opposition to every attempt to appropriate public moneys, directly or indirectly, for the support of sectarian institutions.
6. The American public schools, non-partisan, non-sectarian, efficient, democratic, for all the children of all the people; equal educational opportunities for all.
7. The inculcation of patriotism, love of the flag, respect for law and order and undying loyalty to constitutional government.

The foregoing is taken from "Scottish Rite Clip Service," July 16, 1923, bulletin of the Supreme Council of the Scottish Rite of Freemasonry, So. Jurisdiction. Though Catholics agree with the general expressions of patriotism in this program, they oppose those parts of it which condemn parish schools and appropriations for charitable works, and advocate the enacting of a Towner-Sterling Bill.

Literature

Style and a Style

EMOTIONAL thought in a beautiful form, which is the material of literature, should be expressed as clearly and vividly as possible, and the means used by writers to convey this thought to a reader or hearer constitute style; but to define exactly what is comprised in the term style is a difficult task. We have various meanings of the word: style is described as mere speech; as precise expression; effective expression; decorative expression; personal expression; a partial or complete combination of these methods, and so on.

Broadly speaking, it is the expression of thought in written or spoken language, and in this sense the physicist equally with the poet employs style. Style in art, however, implies more than simple expression. There is style in general, and a style. Flaubert maintained there is style but not a style; yet if the same landscape had been produced on canvas by Millet, Corot and Daubigny, anyone, without technical knowledge of painting and aided only by a little observation in galleries, could instantly distinguish the picture by Millet or Corot or Daubigny from

the others, because each of these men had a personal style. Suppose also poems by Browning, Tennyson and Swinburne not previously published were presented without signatures—they could readily be distinguished by the ordinary reader. Although the demarcation among particular styles is commonly not so sharply drawn in literature as in painting, examples of verbal style exist that are almost as personal as their users' names.

There are properties of literary expression, as unity, probability, concreteness, completeness, harmony, composition, precision in language, and the like, which all writers must possess to a certain degree, and to that degree they are not necessarily included under the category of a personal style. But the power to employ these properties soon passes over into a characteristic of a certain man, and thus they become a part of his own style. Herbert Spencer, in his essay, "The Principles of Style," treats of the choice of words and their sequence, of concrete terms as opposed to abstract, and kindred subjects, which pertain to rhetoric rather than to a personal style, but that a writer should show skill in the rhetorical phase of his art

may have to do with his personal style. Qualities like strength, ruggedness, delicacy, musical language, cynicism, wit, humor, and quaintness are grouped almost at once with individuality of style.

Style is a man's *manière de s'exprimer*. If he is a scientist what he says is more important than his manner of saying it. He should be precise, logical, effective; and the obtrusion of personal characteristics in his expression is so much out of place that it throws doubt upon his statements—"the matter transcends and oppresses the manner." In literature, on the other hand, where emotion is evident, the manner of expression is more important; often it is as weighty as the matter, and inseparable from the matter. In lyric work the personal traits in style are substantial; in the drama, epic, and similar objective recitations the manner of expression is not so unmistakably personal, except when a very great artist like Dante speaks. Manner here is not mannerism. The first is substantial, the other accidental. Carlyle had style and mannerism, Newman had style; Hamlet and Falstaff had style, Pistol had little but mannerism.

Style is the man himself, but it is more; it is not a manifestation of the writer's character alone. The character is the combination of those qualities impressed upon a person by nature, habits, and environment, which distinguish him from other men. Race, heredity, mental and bodily gifts, manners, nationality, religion, education, poverty or wealth, good or evil example, habits of virtue or vice, the spirit of his age, and countless other influences, form a man's character; and these influences show themselves in an expression as personal and emotional as literature. Keats looks at the world through a stained glass window, Villon through a tavern window, Verlaine through a practical window in a theatrical cathedral, Ibsen from a hospital dispensary, Shakespeare through a great sheet of plate glass. These media color, distort, or make perfectly clear and true the artist's vision, and affect his style essentially, but they are not the whole style.

Relative depth and nobility of character do not alone render one writer's style superior to another's; they affect the matter rather than the manner. Shelley and Keats had literary style of the highest order while their own characters were of little worth. Shelley was unmistakably a physical degenerate; he was ruled by emotion and instinct; he chased always a will o' the wisp of one kind or other; he was devoid of conscience; a fool socially; yet he is one of the greatest lyrists of the world. Keats was not like Shelley mentally, but he was led first by sentiment; he lacked the reticence of manliness; nevertheless his poetic style is often beyond praise.

In literary style, then, at its best, there is something beyond precise expression and the manifestation of the writer's "personality," a term ignorantly used as a synonym for character. There is something proper to the style itself. The thought in literature is the matter, and the

style is the form. The form, the entelechy, implies perfection, because all perfection is through the form, and only capacity for perfection exists in the matter of a compound; the form perfects, finishes forth the matter. Style, from another point of view, is not the cutting or the metal foil of the diamond thought, but the lustre itself of the diamond. The lustre is an entity mentally separable from the diamond but physically inseparable. Such perfect co-existent separability and inseparability, however, is found only in great art, where there is absolute blending in harmonious proportion. In a play or novel that shows technical skill upon insignificant material, the informing style is out of proportion to the matter; the work may be feeble, anaemic vitalization, or even mere mimicry of a model, instead of creation, and it is less valuable than creation. In painting an artist may produce a richly colored copper pot near an almost edible flounder, and this is style misplaced, out of all proportion to the matter. The contention of some painters that the subject is of little import if the technical presentation is perfect is erroneous. Granted that a flounder painted by one man is worth more than a roomful of human figures painted by another, yet all else equal, a flounder is a flounder either on canvas or on a kitchen table. One might say the light and shadows upon the fish are artistic, but why squander the human effort inordinately on a silly subject?

When an artist is creating a model, before he puts it into external speech, the identical qualities in this artist's character and training that finally are evinced in the style or verbal expression, are exerted in the creation of the model; therefore we practically apply the term style also to the unexpressed model. Even in sheer imitation these qualities of character are an artist's eyes, and here, too, they are reducible to the term style.

We may group, then, the qualities of style into those that are subjective or inherent in the individual artist himself; objective, or common to style as expression, apart from its use by a certain man; thirdly, common to both artist and the product. The chief elements of style as personal or subjective are: wit, humor, cynicism, evidences of race and nationality, the influence of a particular epoch, the bias of religion, education, poverty, wealth, virtue or vice, strength, delicacy, quaintness, grotesqueness, a musical sense exceeding the minimum necessary to any literary expression, truth to the artist's own apprehension of the fact, mannerisms, effects of the reproductive, synthetic, figurative, or penetrative imagination.

The principal qualities of style objectively considered are: truth to fact or accuracy in expressing the model; unity, concreteness, selection or taste, ordination and subordination of parts, precision in speech and truth, rhythm, composition. Qualities like effectiveness, suggestion, terseness, amplification, eloquence, simplicity, variety, decoration, avoidance of the otiose, the facile, and the superfluous, are common to subjective and objective style.

AUSTIN O'MALLEY.

TO THE RISING LARK

So small you are, O little silken bird,
 A babe could net you close in tiny fingers,
 And yet the artless voice of you has stirred
 The hearts of men with melody that lingers,
 Inspiring splendors fitting splendrous strain
 E'en when but memories of your song remain.

I watch you now, a-climbing up the blue
 That shows as breaks a snowy-cinctured cloud
 In trailing radiance where the sun shines through,
 And glimpsing your slight shape uprising proud,
 I'm glad for you, aloft on gliding wing,
 With joyousness beyond all uttering.

And O the wondrous-tuned voice! It pours
 Its canticles adown the April sky
 Impassionedly, as if the eye that soars
 Beheld the Beautiful which cannot die;
 The shining cloisters and the rapturous choirs
 Of one Desire that sings through all desires!

P. J. O'CONNOR DUFFY.

Have You Chosen Your Best Ten?

ON November 6, the results of the voting during the first month of the poll concerning the Best Ten Catholic Books will be tabulated. Though many lists of books have already been received, there are a vast number of other lists still locked up in the heads of our readers. AMERICA is conducting a popular vote, one in which every reader of Catholic books holds the franchise. The value of our plebiscite will be in proportion to the number of lists that we receive. The invitation is therefore again sent to you to submit your choice of the Best Ten Catholic Books.

Topping the books chosen by Mr. James C. Nolan, of St. Paul, Minnesota, is McCabe's "Florine, Princess of Burgundy." Writing of the book, Mr. Nolan says:

I am positive my headliner will be a "bird alone" at the finish. My elders told me in those days more than sixty years ago that the book had no literary merit. O, but the thrills of it! Godfrey cleaving Ibrahim so that one blow laid half of the infidel on each side of his horse. Not in sixty-two years have I seen this book.

Rev. Martin J. Scott, S.J., whose two latest books, "Man" and "For Better For Worse," have just been published, submits his list with the comment:

It is rather serious reading but the kind which will make a Catholic proud of his Faith and capable of upholding it. Moreover, for the most part its literary value is high.

- "The Formation of Christendom".....T. W. Allies
 After reading this inspiring work, one understands the love and loyalty of Catholics for the faith.
 "The Claims of Christianity".....W. S. Lilly
 A treatise that will enable an educated Catholic to talk intelligently on religion in general.
 "Apologia".....Cardinal Newman
 No autobiography in the English language surpasses this masterpiece either in literary excellence or keen religious analysis.
 "Frederick Ozanam".....Kathleen O'Meara
 An inspiration to a Catholic layman.
 "Henry VIII and the English Monasteries" ...Cardinal Gasquet
 Splendidly shows the real motives of the Reformation.

- "St. Ignatius Loyola"Francis Thompson
 This is more than a biography of a great champion of the Faith. With his poetic insight and literary mastery, Thompson portrays a living character who impresses the reader as he impressed Xavier and other mighty men.
 "Thirteenth, Greatest of Centuries".....James J. Walsh
 A refutation of Protestant propaganda in regard to the Middle Ages.
 "The Faith of Our Fathers"Cardinal Gibbons
 Perhaps the most widely read book in America. By its kindly and cultured exposition of our Faith, it has disarmed prejudice and gained many converts.
 "Rebuilding a Lost Faith".....An American Agnostic
 Gives to a Catholic an understanding and appreciation of his religion and the power to defend it.
 "The Church of Christ"Peter Finlay, S.J.
 A most scholarly and scientific exposition of the claims of the Church.

The only reason alleged by Miss Hilda Lammerding, of Cincinnati, for her choice is "that these books are to me as dear familiar friends whose nearness on my bookshelf is always a source of comfort to me; they have stood and, I am sure, will ever stand the test of time and frequent intercourse":

- "Books and Reading"Brother Azarias
 "The Hound of Heaven" (ed. F. P. LeBuffe, S.J.)
 Francis Thompson
 "Collected Poems and Essays" (ed. R. C. Holliday) Joyce Kilmer
 "Dreams and Images"Edited by Joyce Kilmer
 "Autobiography"Soeur Thérèse of Lisieux
 "Spiritual Pastels"J. S. E.
 "Come Rack! Come Rope!".....Monsignor Benson
 "Loneliness"Monsignor Benson
 "My New Curate"Canon Sheehan
 "The Cardinal's Snuff Box".....Henry Harland

Since all translations are excluded, we must cross out the "Autobiography of Soeur Thérèse" mentioned in the above list.

Please address the lists of the Best Ten Catholic Books to the Literary Editor.

REVIEWS

The Moral Self. Its Nature and Development. By A. K. WHITE, M.A., and A. MACBEATH, M.A. New York: Longmans, Green and Co. \$2.00.

Morality in the simplest meaning of the word supposes a Supreme Being, a responsible agent in the service of that Being, an end or destiny towards which that agent must tend by his free actions, and a law with its proper sanctions directing and insuring the prosecution of that end. For the absence of these bed-rock essentials from a moral treatise, no vocabulary, however euphemistic, can compensate. But like "psychic," the term "moral" is much used and abused to-day and the present authors reveal as little familiarity with its implications as do so many of their contemporaries who glibly discuss life and conduct. "The Moral Self" is the latest addition to "The Modern Educator's Library" and is intended for the help of young teachers.

Though the treatise contains some excellent passages such as the rejection of the mechanistic theories, and a defense of the family's place in society, these are expressions of the author's native common-sense rather than inferences obtained from the reasoning of the book. Into the latter, God is introduced only to illustrate the weak side of Judaism, which placed the "true source of ethical life outside man." Free-will does at first appear to occupy a place of honor, but we are soon informed that this perfection is but an evolution of the non-free appetite, differing from the latter "in degree," not in kind. No destiny is referred to, no end for human conduct, beyond the improvement of the individual and of society in this life; no law, save that of man's making. The ascetic, who recognizes a code imposed from without, is

estimated no more moral than the libertine. This whole theory of morality deals with a closed circuit, rationalistic and vague, within which man sits enthroned, autonomous in the strictest Kantian sense.

A. L. W.

Citizen or Subject? By FRANCIS X. HENNESSY, of the New York Bar. New York: E. P. Dutton & Co. \$3.00.

This is easily the most serious and valuable of the many books which have been published on the Eighteenth Amendment. It is not easy reading, partly because of the style, but mainly because Mr. Hennessy asks his reader to go through a course of instruction on the history and the purposes of the Constitution of the United States. The argument is so carefully constructed that any analysis will probably fail to do it justice, but it may be not unfairly summed up under three heads. First, according to the Constitution itself the grantors of all powers in civil government are the people. Second, these powers can be extended, curtailed or entirely withdrawn, but only by the people from whom they came. In this respect legislatures are but agents, subject in every respect to the will of the people, and over powers granted by them, the Federal Government and States may exercise no control, by way either of extension or abrogation. Third, since the people assembled for the purpose in convention were never permitted to consider the form now called the Eighteenth Amendment, that Amendment has in reality no existence. If it has force and if the process by which it has been appended to the Constitution be allowed, then it must follow that we are not free citizens, but subjects bound to bow to the will of a legislative authority which has no limits. In treating his thesis, the author explains many principles of constitutional government which the legislatures and the peoples of this day are forgetting, and to their undoing. It is possible, indeed, that many students will find these *obiter dicta* more valuable than the main argument which with learning, zeal and an eloquence more suited to forensic oratory, Mr. Hennessy labors to establish.

J. W.

A Century of Children's Books. By FLORENCE V. BARRY. New York: George H. Doran Co. \$2.00.

The Child at Home. By CYNTHIA ASQUITH. New York: Charles Scribner's Sons. \$1.75.

One of the enigmas of history is that children who had the misfortune to be born before our own enlightened age should have been able to grow up into physically and mentally normal adults. The former of the two books mentioned above shows how the mental training of children has become more normal, the latter how the physical well-being of the modern child is to be improved. Miss Barry takes the eighteenth century as the turning point of the development of a distinctive child literature. In our day books for children are masterpieces of art and literature, they are the finest specimens of modern bookcraft. Until a short century ago, they were drab adult books cut down, like an old dress, to fit the little one. It is but a modern notion that children have a distinct world of their own making, that they live in a mystic sphere and are not merely small men and women who must be instructed and only incidentally amused. In a most interesting series of studies, Miss Barry analyzes the types of mental pabulum formerly offered the child and in a delightfully informing way comments on the children's books and authors of the past. Her volume is a valuable contribution to the history of child-literature and is indispensable to teachers and librarians.

Mothers and nurses, on the contrary, are the audience that Lady Cynthia Asquith addresses in her book, "The Child at Home." She does not write so dogmatically as mothers usually do, she does not offer a medical treatise on infant care, nor yet a thesis such as social workers compile out of their experiences with other people's children. She merely tries to bridge over the abysmal

difference that yawns between parent and child and teaches how the child may be made more happy and the parent may actually enjoy the company of the children God has sent. Lady Asquith has written a sensible and practical book, and has illuminated by humor and anecdote her system of properly rearing children.

G. P. L.

Seeing the Middle West. By JOHN T. FARIS. Philadelphia: J. B. Lippincott Company. \$5.00.

The Middle West owes a real debt of gratitude to Mr. Faris for this splendid book. He knows the land and he loves it, and he recounts its beauties with a poet's eye. Moreover, he knows its history, its geology, its fauna and its flora, and he takes the fascinated reader where probably many of those who have dwelt all their lives in the region have never set foot. And what an interesting history it is. From Marquette and La Salle and Hennipin down to the Miami Conservancy project just completed, it is a story of growth and development only possible where tremendous natural resources stimulate the brain and test the brawn of men of vision and endurance. The wealth of the thriving cities of the Middle West is current history, but few realize that besides the mills and factories and mines of these favored states there are almost unexplored regions of natural beauty that challenge comparison with the best known haunts of our tourists. Mr. Faris describes them in a fascinating manner, and his book will do much to draw others after him in quest of their hidden beauty. Numerous excellent photographs adorn the text.

F. R. D.

The Complete Photographer. By R. CHILD BAYLEY. New York: Frederick A. Stokes Co. \$5.00.

As the author explains in his preface, this book is not a scientific treatise on the underlying principles of photography nor yet a mere reference or how-to-do book with which the field is already well supplied. Enough attention is given to scientific principles to familiarize the enthusiast with his tools and to bring out their possibilities and limitations. For the rest, the volume is replete with practical hints derived from long years of experience with all the fundamental operations of the art. Perhaps many of the processes which take up a good deal of the volume will not prove a temptation to the modern student who can rely on the manufacturer for prepared materials with which to work. Still the work affords interesting chapters both to the novice and to the expert and supplies directions which will prove a great saving of time, patience and purse to either. By insisting on the fact that success is not due to elaborate or expensive apparatus but to intelligent care and manipulation, the writer gives encouragement to the beginner and a little consolation to the adept who constantly hears the triumphs of his skill attributed to the magic properties of his homely apparatus or the superlative qualities of his inexpensive lens. The book presents to the public the fruit of an enthusiastic study of photography covering a period of more than thirty years, and fully justifies its title, as it treats with every phase of the subject which is likely to prove of use or interest.

M. A. S.

BOOKS AND AUTHORS

The Moderns. III: D. H. Lawrence.—For a man who is unabashed by any type of literature, the only possible description must be adjectival. D. H. Lawrence may be separated into poet, novelist, dramatist, psychologist, translator and travel writer. Binding him together again under the plain title of just author, he has been described as "provocative," "devastating," "brilliant" and "promising." To use his pet phrase, which occurs time out of number in one of his latest books, these adjectives are all "liars." Truthfully, he is just "pathetic" and for a Catholic "worthless." He is a man without God, though he

speaks of gods; he scoffs at Jesus much as he ridicules his contemporaries; he wants a world in revolt against morality and society, though he does not say clearly just what sort of a world he wishes to create. He expresses his displeasure with the present world in much the same way that a wayward child does when he sets himself in the middle of the drawing room and shouts. Two of the five books published by Mr. Lawrence this fall that are being discussed are "Studies in Classic American Literature" (Seltzer, \$3.00), and "Kangaroo" (Seltzer, \$2.00). Mr. Lawrence, by the former of these books, has definitely placed himself with the other Europeans who are deeply concerned with American maladies, and discourse over them with the unreserve of a family doctor. He diagnoses America from the viewpoint of its classic literature and performs an operation by slicing the literary trend into two parts. "The rhythm of American art-activity is dual. 1. A disintegrating and sloughing of the old consciousness. 2. The forming of a new consciousness underneath." He uses a large volume to hold his few really good thoughts, and since he is writing of America he evidently feels required to come down to the level by expressing himself in slang, vulgarity and muck-raking. "Kangaroo" is a novel, said to be strongly autobiographical. Europe appears in the backflash, Australia is the scene of conversation, and America is in the prospect. The book is less of a novel than of a dialogue between two grotesquely strange characters, Somers and Kangaroo, who talk interminably about civilization and sociology and labor and save the people. Some may feel in duty bound to read the book, but few who read it for pleasure will ever finish it. Perhaps the greatest trouble with many writers of Mr. Lawrence's school is that their philosophy is one of hate rather than the Christian foundation of love and charity.

Calendars for 1924.—The fifth edition of *The Catholic Art Calendar* (Extension Press, 25c), is splendidly Catholic and artistic. The fact that over a quarter of a million copies of *The Catholic Art Calendar* for 1923 were sold, is the best proof of its value.—With half a hundred pictures and an abundance of interesting reading matter the *Manna Almanac* (Society of the Divine Savior, St. Nazianz, Wis. \$0.20), comes to make its appeal to our young people, for whom it is especially designed, although it will sow its good seed in the hearts of all the family.—The best evidence of the lasting popularity of the *Regensburger Marien-Kalender* (Pustet) is the fact that it is now making its fifty-ninth annual appearance. There is the usual supply of characteristic German tales and illustrations.

The Little Garden.—Autumn gives time for retrospect and future planning to the cultivators of the little garden, as well as leisure to read such interesting books as "The Glory of the Little Garden" (Macmillan), by M. G. Kennedy-Bell, F.R.H.S. Herein one finds not only a concise history of gardening and valuable information of herbs and plants, but much lore of bees and birds and trees and weather. Witches, fairies and devils, even the saints and Our Lady, find place in this most delightful garden book, and the chapter on Mendel, though fairly scientific, is interspersed with interesting bits of information.—The latest addition to "The Little Garden Series," which has gained such a large number of friends, is "Peonies in the Little Garden" (Atlantic Monthly Press, \$1.75), by Mrs. Edward Harding. Gardeners and horticulturists in general will welcome this little handbook which contains the knowledge gained by long years of experimentation and observation of the peony, the selection of varieties, its planting, cultivating and fertilizing, its diseases and propagation. Mrs. Harding may well speak authoritatively for her own peony garden is regarded as one of the finest in America.

Catholic Fiction.—Characterization of a high order marks the work of Grace Keon in her latest book, "Broken Paths" (Extension Press, \$1.50). The plot is simplicity itself, modern mercenary ideas on marriage pitted against the sane Catholic ideal of a great Sacrament. The story flows smoothly and interestingly. Catholicism breathes through every chapter with all its charm and its power. The sign of the cross incident which is made much of by the author is so evident that it makes the reader wonder whether it is really the profession of Faith that best interprets the character portrayed. Grace Keon has written a good novel, a pleasant relief in the drab output of current fiction.

Another Catholic novel that has power is Lucille Borden's "The Candlestick Makers." (Macmillan, \$2.25). It is a story of American society, with culture, crudeness, paganism and Catholicism running through character and setting. There is no mistaking the message of the author, the joy of the home with children, the desolation of the childless hearth. The dream child of an unhappy husband is a splendid piece of artistry. Lucille Borden has written an unusual story.

The story of the hard, drab life of the Irish immigrants of the early sixties in a New England mill town is the theme of the novel "From the Melting Pot Into the Mold," by David A. Driscoll (Boston: Christopher Publishing House, \$1.75). It is a distinctively Catholic story, interestingly told, and it is full of pathos and humor. The children of the men portrayed in this book have here a memory that should fire them with enthusiasm.

Fiction.—At last the Lone Wolf is laid to rest. In Louis Joseph Vance's latest book "The Lone Wolf Returns" (Dutton, \$2.00), we have the redeeming of that master crook, who has thrilled so many readers by his adventures. There is more of a plot in the present volume, but as usual we know that in the end the Lone Wolf will be successful again. The end is hurried and somewhat tame.

The public is surfeited with "Ranch Stories," but still they come. In "The Man From Painted Post" (Century, \$1.75), by Joseph B. Ames, we have the same old idea with a few variations; even the style is ordinary. However, the book has nothing harmful in it, and justice triumphs in the end.

According to the advance notice on the jacket of the book, in "Found Money" (Bobbs, Merrill, \$2.00), George A. Birmingham puts us "in the midst of a delightful company, cheerful men and women, in preposterous difficulties, and he follows their extravagant course with rich enjoyment." This for the most part is true, but at times the humor is somewhat heavy, and the situations pall upon the reader.

Were it not for the recent articles in AMERICA by Mr. Byam on the condition of Mexico, "Fombombo" (Century, \$1.90); by T. S. Stribling, the adventures of an American drummer in Venezuela would be considered as a pipe dream. We know now that a disorganized Catholic population can actually become slaves to a ring of scoundrels and thus the dictator, Fombombo, bombastic and rotten as he is, has an air of reality. Yet the whole atmosphere of the story is mephitic; the Catholics in it are such an ignorant tricky set even to the priest who, of course, holds the end justifies the means, that the book is hardly worth commending.

A piece of realism impossible it is to be hoped of realization is "Robert Gregory" (Dutton, \$2.00), by John Owen. This brain creature, Robert Gregory, evolves into a being so contemptuously mean as to become sickening, and one is tempted to turn away from the tale in sheer disgust. Compensating for this to some extent is the power of analysis displayed by the author, but the wonder grows why so much energy should be wasted on a theme so worthless and repulsive.

Education

The Flaw in Non-Sectarianism

THE advocates of non-sectarianism in education, from the days of Stephen Girard and Horace Mann to the present, have mistakenly regarded it as a positive influence. If it did what it claims to do, that is, if it retained the substance of religious truth while putting an end to caviling and to harmful divisions of opinion on religious questions, it would indeed be a positive and a priceless heritage. But this is exactly what it cannot do. By the Protestant "Reformation" the unity of the Christian allegiance was rent asunder; and that fatal division is not healed by ignoring it. Non-sectarianism in public education today means the exclusion of all religious teaching. It is, in fact as well as in name, a negative thing. It destroys, but it does not build up. It is a principle of strict exclusion; and the thing that it excludes from education is the most positive, energizing, and vital influence in the making of men and women, the character-building power of supernatural religious principles.

This exclusion of religion from education is un-American, because the Constitutions of the States generally recognize respectively the dependence of the public welfare on the supreme dominion of God, and presuppose the value of religion as the ultimate buttress of law and order. Hence, to defend non-sectarianism in the schools as if it were a valuable ideal in American education is about as reasonable as it would be to proclaim want of direction as the chief merit of American railroads, or physical debility as the crowning achievement of American sport. Yet this thing which is entirely destructive and entirely un-American, is the emblem that is blazoned on the shields of a group of propagandists who pose as the defenders of the public schools.

It would be folly to imagine that the number of these apostles of negation is small. They are numerous. Besides, they are always in full voice, and are broadcasting their propaganda now through hundreds of educational publications. The very Government documents are tinged with it. Of course nothing would please them more than to have all who disagree with them maintain a silent reserve, giving them the whole field, until the falsehood that un-religious education is essentially American shall have been so freely circulated that it may come to be believed. Fortunately an impressive number of prominent Americans, of every creed and profession, are recognizing and defending the truth, and on behalf of the nation, are voicing the demand for religious education in the nation's schools.

This demand is eminently reasonable, whether it come from Catholics or from Protestants. In spite of the theory of private judgment, Protestant parents have a right to demand, with President Harding, that "the child's character be trained religiously, that the world may become morally fit." With him they believe that "unless this is

done, trained bodies and trained minds may simply add to the destructive forces of the world." Some of them perhaps may be deluded into imagining that all religious instruction can be given at home, and religion divorced entirely from the school; but an increasing number are coming to realize that the school is too great an influence in the child's life to be cast adrift from the vitalizing power of religion.

With Catholics, the case is much stronger. For them it is no answer to say that the Bible may be read for religious instruction in the school. Catholics love and revere the Bible. They hold it as the inspired word of God. But as the sole rule and guide of faith they do not regard it. They remember that Christ did not say to His Apostles, "Go and write my word, and give it to all nations," but that He did say, "Going therefore, *teach* ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Teaching* them to observe all things whatsoever I have commanded you: and behold *I am with you* all days, even to the consummation of the world." The Bible is the word of God; but it needs to be interpreted authoritatively by that living voice to whom Christ gave the commission to teach, and to whom He promised His efficacious help in that work "even to the consummation of the world." Without that infallible living voice to interpret it, the Bible is, by reason of its inherent difficulty and obscurity, a snare to the erring mind of man, to say nothing of the undeveloped minds of children. Whether this position be accepted or not, the fact should be recognized that a very large percentage of American citizens hold it as a sacred religious principle. And if this fact be admitted, then the very arguments that are urged in favor of the justice of non-sectarianism become persuasive against it.

The Supreme Court of Iowa said in an opinion handed down in 1918 (*Knowlton vs. Baumhover*, 166 NW 202), quoting with approval from an earlier Nebraska decision (*State ex rel, Freeman vs. Scheve*, 93 NW 169):

If the system of compulsory education is persevered in and religious worship or sectarian instruction in the public schools is at the same time permitted, parents will be compelled to expose their children to what they deem spiritual contamination, or else, while bearing their share of the burden for the support of public education, to provide the means from their own pockets for the training of their own offspring elsewhere.

If this be true, what about the "spiritual contamination," from the Catholic parent's standpoint, of having his child left to imbibe his religious instruction from the Bible "without note or comment," or aided by the "private judgment" of the public school teacher? The fact that, to avoid this danger, Catholic parents have built up at their own cost the great system of Catholic parochial schools, is conclusive on the question of the sincerity of their conscientious objections to "non-sectarianism."

It seems, therefore, that, from whatever point of view we consider it, Horace Mann's work needs, in this respect at least, to be fundamentally amended. Non-

sectarianism is to Protestant parents a delusion, because it leaves their children with no religious instruction worthy of the name; it is to Catholic parents a "spiritual contamination," because the little religious instruction it might accidentally allow, is directly contrary to the well-known Catholic view of religious authority.

What can be done about it? That is another matter. Assuredly nothing will be done as long as the efforts to improve the American common-school system in this respect are regarded as destructive. Catholics do not, nor do any other religious group, object to what is sanely constructive in the work of Horace Mann, De Witt Clinton, and the other leaders of the common-school movement. This they accept and for it they are grateful. The special preparation of teachers, the improved methods of school management, the insistence on instruction in purely civic duties—all this is excellent. Still less do they object to the public schools in the degree that they may train for American citizenship. On the contrary, it is because they know that sound citizenship cannot be built except on the firm foundation of religious responsibility that they are demanding that this training-ground be made more truly American by a recognition of God and of religious truth. Not Catholics alone, but thoughtful Americans of every creed, are casting about for a remedy for the evil that Daniel Webster denounced as an "experiment of instruction without Christianity." If that remedy can be found, its adoption will be to supplement the work of Horace Mann, and not to destroy it. If that remedy be not found, the work that Horace Mann offered so enthusiastically for the building up of this nation will destroy the nation itself by divorcing it from God.

T. L. BOUSCAREN, S.J.

Sociology

Educating for Citizenship

ONE of the most important functions of our educational system should be preparation for the duties and responsibilities of citizenship. There exists among American educators general agreement as to what the objectives of our schools should be, and also a rather surprising unanimity of opinion that, at present, these objectives are not being achieved. Dr. John A. Lapp, author of "The Catholic Citizen," mentions the following as the goal to be sought in citizenship training:

The objectives in teaching American citizenship are: to impart the knowledge of American democracy and government which the citizen needs to have; to implant moral ideals for the guidance of community action; to give an understanding of civic rights; and to imbue the citizen with a passionate desire to perform his civic duties with ability and honor.

It will be seen from this statement that the problem combines practical and moral training. The citizen needs to know the actual workings of government, but he also needs to know the moral ends and the limits of righteous

government. He should be imbued with the principles of fair play and justice in community affairs; he should do his part at all times and should serve the public with fidelity whenever called upon to do so. The American Council on Education in a recent report refers to this question as one of our "major national problems." Its "Committee on Education for Citizenship" states that to explain the fundamental principles of our democracy is one of the first duties of the colleges. The colleges are called upon to give especial attention to the development of "unified, coherent and effective courses" in citizenship and to encourage cooperation among agencies in outlining subject matter for citizenship courses.

While the report of the National Council of Education deals only with the college phase of citizenship training, we find the American Bar Association calling for the enactment of a law by Congress and by the legislatures of the several States where there is no legislation on the subject, providing for the compulsory teaching of civics in all schools receiving funds from the public treasury. The course proposed would require a course in the Constitution of the United States and the respective State Constitutions, and the study of American institutions and ideals. The entire course of instruction would continue for at least one year. This proposal is worthy of consideration. In the first place, most educational authorities agree that civic education should have a place in the elementary school curriculum, and that formal instruction in civics should be given in the seventh and eighth grades. It is also admitted that civic training should have a place in the early grades, beginning almost as soon as the child enters school. More formal instruction should be given in the seventh grade and by the end of the eighth grade the pupil should have a knowledge of the main things which the Government does for the citizen. It should be remembered that the great majority of young people finish their schooling at the end of this grade. It is important therefore, that we do not permit eighty per cent or more of our elementary school pupils, who are unable to continue on to the secondary school and college, to grow up to the voting age without understanding the different agencies of Government, the rights, and privileges of citizens under our democracy and the duties of loyal citizens to their local communities, to their States, and to the nation.

The training in citizenship outlined for the grades should not seek to be a comprehensive study. It should aim to supply only the minimum of what the citizen needs to know, rather than any elaborate knowledge of government and its problems. Should the pupil be able to continue on to high school, this elementary course should be followed with a more advanced course in American government, supplemented by courses in social science and in economics. The college should take up where the high school leaves off, giving advanced courses in citizenship and political science.

In view of the report of the National American Council on Education, the efforts of the American Bar Association, and the consensus of opinion among educators concerning the necessity of drafting courses suitable to the elementary, high school and college curricula, it is interesting to note the opinion of the Church upon the subject of citizenship training as expressed by her ecclesiastical leaders. In the first place it should be stated that the Catholic Church has always taught the fundamentals of citizenship and emphasized the social rights and responsibilities of citizens. At the same time, the Church has always pointed out that religion supplies the highest and noblest motives for the discharge of civic obligations. An examination of the "National Pastorals of the American Hierarchy" published by the N. C. W. C., proves this point beyond a doubt. The 1919 Pastoral, for instance, states:

Since the child is a member not only of the family, but also of the larger social group, his education must prepare him to fulfil his obligations to society. The community has the right to insist that those who, as members, share in its benefits shall possess the necessary qualifications. The school, therefore, whether private or public as regards maintenance and control, is an agency for social welfare, and as such it bears responsibility to the whole civic body. While the social aspect of education is evidently important, it must be remembered that social righteousness depends upon individual morality. . . . For this very reason the attempt to develop the qualities of citizenship without regard for personal virtue, or to make civic utility the *one* standard of moral excellence is doomed to failure. Integrity of life in each citizen is the only guarantee of worthy citizenship.

The Catholic school, therefore, supplies the intellectual, moral and religious elements which are the best preparation for citizenship. The teachers in the Catholic school system inculcate in their pupils "a sense of responsibility, a respect for authority, and a considerateness for the rights of others," which the Bishops' Pastoral says are the necessary foundations of civic virtue. Because of its emphasis upon the moral and religious training of the child, the Catholic school is unquestionably one of the strongest forces for good citizenship operating in the United States.

The great majority of our Catholic elementary schools emphasize the subject of civics in the higher grades. In States where the courses in civics are outlined by the State Departments of Education, the Catholic schools are meeting the necessary requirements. The Catholic schools are, therefore, of their own volition accomplishing the results which the American Bar Association would, as far as the public schools are concerned, bring about through compulsory legislation. An examination of the catalogues of thirty Catholic colleges, picked at random, indicates that Catholic higher institutions of learning are not neglecting citizenship training. Much of the material specified in the courses offered in the colleges listed in the report of the American Council of Education is included by Catholic colleges in their courses of ethics and political economy. For instance, St. John's College of Fordham

University, New York City, has a course in Sociological Ethics, which treats such subjects as society, conjugal society, parental society, industrial society, civic society, the end of the State, government functions and form, the State and conscience, the Church and State, and international right.

The cause of civic education has been greatly aided by the nation-wide citizenship campaign of the National Catholic Welfare Conference, which has advocated inclusion of civic education in the higher grades of the Catholic elementary schools; social science courses in Catholic high schools and colleges; the education of both alien and native-born in the duties of American citizenship; the naturalization of all aliens resident in the United States; and the stressing of the Catholic principle that religion supplies the highest and noblest motives for the discharge of civic obligations. The N. C. W. C. campaign has been praised by the highest authorities of the Church and has developed widespread interest and support in both Catholic and non-Catholic circles.

CHARLES A. McMAHON.

Note and Comment

Centenary of the
Cincinnati Diocese

CINCINNATI has just been celebrating the centenary of the erection of the Diocese of Cincinnati, making it coincide with the dedication of the new Mount St. Mary Theological Seminary. At the same time the Holy Father has honored Archbishop Moeller by appointing him Assistant to the Pontifical Throne and raising him to the rank of Papal Count. In his letter Pope Pius XI lovingly congratulates Archbishop Moeller on the building of "such a magnificent seminary, large enough to accommodate the students of your own archdiocese, as well as those from the neighboring dioceses of your province, if such is agreeable." Referring at the same time to the centenary celebration, the Supreme Pontiff adds: "This two-fold solemn celebration should lead you, Venerable Brother, to admire with grateful heart the most wise and kind Providence of God, who happily blessed the humble beginnings of Catholic enterprise with prosperity and success." A tribute of the warmest appreciation is also paid to the Archbishop by Cardinal Gasparri.

Convert Movement
in England

THE number of converts in the four ecclesiastical provinces of England and Wales during the six years from 1916 to 1921 is officially given as 61,755. The total number from 1916 to the present date would exceed 80,000. No other denomination can even remotely approach these results which tell of the active Catholicism that now flourishes in England. In the number of Baptisms the Church has fared well, while other religious denominations have suffered greatly from the inroads of

divorce and similar evils that are threatening to devastate the once "Merry England." Catholic marriages themselves have in certain dioceses equalled the total number of marriages in other denominations. It may be noted in this connection that Germany is experiencing precisely the same effects, so far as the inrush of converts into the Church is concerned. Men are dissatisfied more than ever with the results of the Reformation and are returning into the Fold which their forefathers left, not seldom out of ignorance rather than malice, or under the dire compulsion of the secular arm.

Vaudeville Artists
for Charity Relief

WITH the loaf of bread at five billion marks, or the equivalent of about \$1,200,000,000 in pre-war values, with famine riots throughout her cities and the starving masses gathered in the public square at Berlin, men and women singing in unison their dismal chant of: "Hunger, hunger, hunger; we want food!", Germany has sunk to one of the most tragic conditions witnessed in history. It is good therefore to note such efforts as those made by the Fathers at Welfare Island, N. Y., in again presenting on November 14, at the Waldorf Astoria, an entertainment for the European sufferers. Those interested in prices and other details can communicate with the Rev. Henry A. Judge, S.J., City Home, Welfare Island, N. Y. Similar attempts have also been made elsewhere, while continued contributions to AMERICA'S Charity Fund are urgently invited.

Americanizing
the Turk

THE large weekly volume of the United States *Commerce Reports* that regularly reaches us does not exactly furnish romantic reading matter, but many sidelights are cast by it upon contemporary civilization. Thus we notice in the last number that if European Christianity has failed to make any particular impression upon the Turk, European sporting proclivities have met with a sympathetic understanding. Whether this will promote an *entente cordiale* or will merely develop better Turkish fighting men for the extermination of Greeks, Armenians and other more or less Christian nations is quite a different matter. At all events our American dealers in sporting goods are notified that: "The market for sporting goods in Turkey has very greatly increased since the war, in large part due to the example set by the Allied Armies of Occupation, which went in for such sports as football, tennis, and other games on a large scale." Unfortunately, as we learn, the English are monopolizing the market to the exclusion of our own superior brands of goods. To extend American trade in sporting goods to this market, American brands which are now practically unknown should be effectively advertised. Should the sporting spirit diminish with the retirement of the

Allied armies, American merchants are taught wisely to foster it by scientific displays. The stores of Constantinople are usually long and dark, and an American golf ball would be lost in them without colored posters to startle the eye and promote the proper psychological reaction. Business is business.

Soviet Cruelties to
Catholic Priests

THE following telegram from Russia has been forwarded to us by the convert Russian Princess E. M. Almedingen, from whose pen we carry an article in the present issue:

One of the imprisoned priests in Bolshevik hands has gone mad due to bad treatment. They have all been transferred into another prison six days ago. In the Lefortova Prison, Moscow, worse conditions now prevail. The priests are locked up two in a cell. No intercourse with others is allowed. Rumors are that all will soon be subject to isolation. No visitors are allowed and no lawful correspondence.

Only Mgr. Cieplack, the Archbishop, is left at the old place. Permission to say Mass has been withdrawn indefinitely. No reason is given. The priests' property was sold recently at a public auction. Their libraries also.

The small Catholic Preparatory Seminary in Petrograd has been closed.

The Soviet Government, as may be seen, is setting at defiance the Christian world and scoffs with impunity at the most primary dictates of humanity.

Secret Orders
and Education

SPEAKING before the National Council of Catholic Men at Cincinnati Dean W. P. Burris, professor of education at the University of Cincinnati, referred to the statement that a secret order had appropriated \$125,000 for a publicity campaign in behalf of the national educational bill, sponsored by the National Education Association. In this connection, as quoted by the local *Commercial Tribune*, he said:

This secret order has, in fact, appropriated, not \$125,000 to promote the N. E. A. bill, but, in exact figures, a sum amounting to \$79,200 annually, in behalf of the following objects: First, a department of education in the national Government with a secretary at the head of it who would be a member of the President's Cabinet; second, a national university in the capital of the nation under government supervision and control, and, third, compulsory education in the public schools of all children at least through the eighth grade.

I need not detain you with lengthy comment upon this astonishing program. Suffice it to say that we have here a powerful secret organization, with large financial resources, working in close affiliation with the N. E. A., which not only seeks national control over education through the establishment of an executive department for education in the Federal Government, but which also seeks to make such control doubly secure by heading up education in this country under a national university in the capital of the nation under government supervision and control.

The entire speech of Dean Burris was a well argued defense of the rights of private education as maintained by the Church and the Founders of our Republic.